

A
DIRECTOR
FOR
Midwives :

O R,
A Guide for WOMEN,
In their { Conception,
Bearing, and
Suckling their Children.

The First Part Contains,

1. *The Anatomy of the Vessels of Generation.*
2. *The Formation of the Child in the Womb.*
3. *What hinders Conception, and its Remedies.*
4. *What furthers Conception.*
5. *A Guide for Women in Conception.*
6. *Of Miscarriage in Women.*
7. *A Guide for Women in their Labour.*
8. *A Guide for Women in their Lying-In.*
9. *Of Nursing Children.*

To Cure all Diseases in Women, Read the Second
Part of this Book.

By Nicholas Culpeper, Gent. Student in Physick
and Astrology.

Newly Corrected from many gross Errors.

London Printed for J. and A. Churchill, at the Black-
Swan in Parer-Noster-Row, 1701.

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To the MIDWIVES of Eng-
land, Nicholas Culpeper wisheth
Success in their Office in this
World, and a Crown of Glory
in that to come.

Worthy Matrons,

YOU are of the Number of those whom
my Soul loveth, and of whom I make
daily mention in my Prayers. And
having (upon fixed Resolutions) con-
secrated the rest of my Life to the Service of my
Country, in what Knowledge I was brought up in,
or have spent the greatest part of my Studies a-
bout: The moving cause of which, was a serious
Consideration of the notable Injuries offered to
Men and Women, and indeed to the Kingdom in
general, by absconding the Rules of Physick from
them, either not Writing them at all, or to no
purpose, which is so apparent, that a Man needs
not the Eyes of a Lynx to see it, he may Read
it running, though he is as blind as a Mole, if
he hath but half so much Natural Instinct.
What an insufferable Injury is it, That Men and

To the Midwives

Women should be trained up in such Ignorance, that when they are Sick and have Herbs in their Gardens conducing to their Cure, they are so Hoodwinked, that they know not their Vertues. Is not this to uphold a Company of Lazy Doctors, most of whose Covetousness out-weighs their Wits, as much as a Mill-stone out-weighs a Feather? How they will Answer for it another Day, God knows, I pity their Conditions: This World will not last always. The Consideration of this, I say, put me upon it, to write Physick in my Mother-Tongue. I Thought, and yet I think I am not mistaken in my Thoughts, that it were a good acceptable Work, well pleasing both to God and Man, to employ that Talent God hath given me, for the repressing of this so great, so apparent, so sensible an Evil. If I fail, it's in the Power, not in Will; and God accepteth the Will for the Deed, and so will godly People, for Godliness is derived from God likeness. I conceived a few Thoughts, and I hope to bring them to perfect Birth; viz. To lay down some Rules whereby a Man may as well prevent Sicknes before it comes, as remedy it when it is come. And that this may be done Methodically, for things look best when they are in Order, because God is the God of Order, I determined to Write of the Preservation of Man, even from his Conception to his Grave. What now remains, but to bring this Determination into Act? In doing which, I began
here,

here, and having begun here, to whom should I Dedicate it, but to you? And though I confess the Theory of this be requisite, very requisite to all Women, yet to whom doth the Practical Part of it belong, but to your selves? If you please to make Experience of my Rules, they are very plain, and easie enough; neither are they so many, that they will burthen your Brain, nor so few that they will be insufficient for your Necessity. If you make use of them you will find your Work easie, and you need not call for the help of a Man-Midwife, which is a Disparagement, not only to your selves, but also to your Profession. And let me tell you this (and I'll tell you but the Truth) to your Knowledge, Care and Skill is committed both the being, and well-being of Women in Labour. The Creator of Heaven and Earth, the God of all the World, the great first Being of all Things, commits the Life of every Child of his to your Charge, even to the very first Minute that he allots it to draw its Breath, and at your hands will he have an account of it another day. Oh! What manner of Woman ought a Midwife to be! With what Knowledge, Skill, Care, Industry and Sincerity ought she to perform her Office? Let every honest Woman that takes this Charge upon her, take notice of it; and when she comes to deliver a Woman, let her know, that for that Day or Nights Work, she must another Day give account before Jehovah, the Lord Jesus Christ, and all the Angels.

To the Midwives

So soon as you have read this, you will presently agree with me, That a Midwife ought to be as quick sighted as Argus, her wits must be in her Head, for her Books are at home. Hippocrates was never better skill'd in the Rules of Physick than a Midwife ought to be.

To wind up all in a word, All the Affections that can be in a Woman, ought to be in a Midwife, the first step to which is, To know your Ignorance in that part of Physick which is the Basis of your Art. When you know what you want, then you know what to crave; and you know who said, If any want Wisdom, let him ask it of God (not of the College of Physicians, for if they do, they may hap to go without their Errand, unless they bring Money with them) for he gives liberally to all Men, and upbraideth no Man. Many of you are Antient, but if you be too Old to learn, you are as much too proud. God speaks not now by Voice to Men and Women as formerly he did, but he speaks in, and by Men; and 'tis no part of Wisdom for Men and Women to stop their Ears against it. When Christ Preached in Noah, the Old World did so, and you know what came after. I confess, God hath given me some little Sparks of Knowledge, I do not call them little as they come from God, for such a word would hold forth, if not Blasphemy, yet extream Ingratitude; But I call them little comparatively, in respect of what shall shortly be revealed to
the

of England.

the Sons of Men. You all know the day must break before the Sun riseth, and this I know (as surely as I know my own Name) if I reveal what I know, this Light shall increase in me to a perfect Day. If I hide it, I know as well what became of that Servant that wrapped up his Talent in a Napkin, and buried it in the ground; and when I think what became of him, I tremble to think what will become of others that do the like.

To conclude : Grave Matrons, be diligent in your Office, and be as careful as diligent, as well to prevent Evils before they come, as to provide for them when they are come. So may you expect the Blessing of God upon you and yours, the Lord will Build your Houses as he did the Midwives of the Hebrews, when Pharaoh kept their Bodies in a great Bondage, as Physicians of our Times do your Understandings. And when the Days allotted for you to live in this World are expired, and the time of your change shall come, the Lord will provide an Habitation for you not made with Hands, which shall never pass away. You know who it was that promised, If you be faithful to Death, you shall have a Crown of Life.

*Lastly, Let me intreat the favour of you all, That if you by your own Experiences find any thing which I have written in this Book, not to be according to Truth, for I am but a Man, and therefore subject to failings, first judge Cha-
ritably*

To the *Midwives, &c.*

ritably of me: Charity and Honesty always walk Hand in Hand together, and think ill of no Man. Secondly, Acquaint me with them, and they shall be both acknowledged and amended. As for my self, I desire, during my Life, always to remain,

Yours, in what I may, or can,

Nic. Culpeper.

of

I

Of the Vessels dedicated to
GENERATION.

BOOK I.

P R O O E M I U M.

THE *Eternal God*, the Creator of all things having made that wonderful Work of his, the Frame of this World (every jot of which sheweth forth the infinite Power and Glory of God to the Sons of Men; for *God made the World to shew his infinite Power and Wisdom, and he will destroy the World to shew his Justice; and he yet preserves the World to shew his Mercy and Patience to the Sons of Men*) he afterwards made Man in his own Image, an *Epitome* of all that he had made in such a manner, that whatsoever is to be seen in the World, may be found in Man: And he made him Ruler over the Workmanship of his hands, so that there is nothing within the whole Circle of the Creation which God did not make subject to the industrious Capacity of Man; but Man being thus happy, made himself as unhappy by his Fall, that he is loathsome even to himself and others, even at his very Nativity, which is most pathetically described in *Ezek. 16. 4, 5. And as for thy Nativity in the day thou wast Born, thy Navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, or swaddled at all. No eye pitied thee to do any of these unto thee, to have compassion upon thee, but thou wast cast out into the open field, to the loathing of thy Person in the day that thou wast Born:* And from this Original Sin proceeded those

abominable Actions which we may daily see in the World; for by it the Understanding is blinded, the Will perverted, and Conscience shipwrack'd. After this, the Lord in pure Mercy to Mankind, sent the Lord *Jesus Christ*, his only begotten Son, who was equal with the Father, to take our Nature upon him, and thereby unites us again to the Deity, and to satisfy his Justice to the uttermost for our Sins, whereby we are again interested in Heaven; what remains then of us to be done more than by considering the uncertainty of Man's Life, and how many Casualties he is subject to here below, to labour what in us lies to search out the secrets of Nature, whereby we may preserve our own Lives, the more to glorify our Maker, and to communicate that knowledge, which by our industry we have obtained, unto the Sons of Men our Brethren: Doubtless this was that which moved *Solomon* to make choice of Wisdom, accounting Riches but dung, and a Kingdom but vanity; neither did he keep close his knowledge to himself (as too many now a-days do) but he published large Discourses both of Birds and Beasts, Herbs and Trees, and of all the Stars of Heaven, however through the Iniquity of the Times, they are since lost. The very same Principles first moved me to publish what I knew to the World; and experience witnesseth to me, that the more I reveal that knowledge God hath given me to the World, the more he still teacheth me; and being determined within my self, not to give over till I have finished the whole Body of Physick, I began first at the Principles, namely, The Anatomy of the Vessels dedicated to Generation; for above all things I hold it most fitting that Women (especially Midwives) should be well skill'd in the exact knowledge of the Anatomy of these Parts. Let it not be objected to me, that many good Midwives are ignorant of it: What then, The more is the pity, say I: Must not I teach my Child a reason of what it saith, because a Parrot can speak as plain as it without it? A Midwife is (or else should be) Nature's helper; and how can any help Nature, and not be well skilled in the Tools.

Tools by which Nature doth her work? This then is the Business of this Book, *viz.* To give you a brief, yet very perfect Anatomy of those Members which Nature useth as Instruments to beget its like, to which I have added some means how to preserve them clean and pure, the neglect of which I conceive to be the reason of most Miscarriages in Women, nay, and of the Death of Children in their Infancy: Which being done in all reason, the manner of Nature's forming the Work, and fashioning the Child in the Womb, is next to ensue, and shall (the Lord assisting me) in the next place be handled.

The Instruments of Generation are two sorts, *Male* and *Female*: Their use is the Procreation of Mankind; the Operation is by *Action* and *Passion*, the Agent is the *Seed*, the Patient *Blood*: So that the Body of Man being composed by Action and Passion, he must needs during his Life be subject to them both. Let no Man object to me, that many have written worthily of this subject before; 'tis very probable; and 'tis true that there is no less reason and understanding required to judge of Sciences formerly written, than there is to be the first Writers of them. I have been as plain as I can, and that satisfies me, and so I hope it will do all honest People.

To return to our purpose, that this may be made clear and honest, Women know what they have to do, I shall divide this Book into two Sections.

Viz. { 1. *Genitals of MEN.*
 { 2. *The Genitals of WOMEN.*

All these are far more exactly described in Vesslingius's Anatomy in English. And also in Riolanus's Anatomy, they are most clearly described, with the Diseases incident to these Parts, and the Seat of the Diseases. And for the Cure of all Diseases, see Riverius's Practice of Physick in English.

They that think the use of these Medicines is too brief (it's so only for cheapness of the Book) let them read these.

these Books of mine, viz. *Platerus, Sennertus, Riverrius, Riolanus, Bartholinus, Johnson, Vesslingius, &c.*

S E C T. I.

The Genitals of MEN.

First for the *Genitals* of Men (for I hope good Women will pardon me for serving mine own Sect first) some prepare matter to make Seed of, and they are called *Vasa Preparantia*; some elaborate, or work this Matter, as the *Corpus Varicosum*; some make the Seed fruitful, as the *Stones*; some carry the Seed back from the *Stones*, and those are called *Deferentia*; some keep or contain the Seed so carried, as the *Seminal Vessels*, or the *Prostata*; some ejaculate or cast out this Seed from the Vessels into the Womb, as the *Yard*. I would willingly speak a word or two of each of these Parts; but lest kind Women (whom my intent is to please in this Treatise (if doing good to them will please them) should be offended that I explain not those strange Names which the *Rabbies* of our and former Ages have used to muffle up our Eyes, lest we should see the truth, and so break their Yoaks of Bondage from off our Necks) lest (I say) they should be offended, I desire them to take notice, That they shall find them all explained in an Alphabetical order at the latter end of the Book; the Iniquity of former times hath been such, that I want fit English Terms to express them, unless I should Coin them, and that I leave to be done by such as affect Novelties. If I should every time I mention their outlandish Words (part of which are *Greek*, part *Latin*) stand to explain them, it would trouble the Readers patience much to read them, and mine more to write them; therefore when you meet with them, search the Table at the latter end of the Book, and you may understand them.

I would desire such Gentlemen that are skilled in Anatomies (of which I am afraid there are but a few) to
pardon

pardon me in that I have not follow'd the vulgar Rules of Anatomy. I desire them to know that I am not unskilled in most Anatomies that are written; and have been an Eye witness in all I have written: My Opinion is, That he is not very wise that altogether neglects Authors, but he is a Fool in grain that believes them before his own Eyes. I commit my Writing to the Tryal and Censure of time, as they have done before me, and shall with gladness embrace that Man that in the Spirit of Meekness (which is next of kin to the Spirit of God) tells me of my Errors. Be diligent, be diligent; God and good Men hate idle Men and Women; and that you may be Methodically diligent, be pleased to accept of this first Section, subdivided into these ensuing Chapters; I hope you will pardon me if I should be a little critical, or at least forbear your Censure till you know, and are able to prove I am in an Error; he that Censures before he knows, publisheth to the World that he is an envious Fool. They that would be knowing Physicians, let them study these Books of mine, viz. *Platerus, Sennertus, Riverius, Riolanus, Bartholinus, Johnston, Veslingius, &c.*

<i>Of the Preparing Vessels</i>	
<i>Corpus Varicosum</i>	
<i>The Testicles or Stones</i>	
<i>Vasa Deferentia</i>	
<i>The Seminal Vessels</i>	
<i>The Yard</i>	

Chap.

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2
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Of all these in Order; and although (perhaps) they may be more than many of you have heard of, yet not one more than is true, nor a little more than is useful.

CHAP.

C H A P. I.

Of the Vasa Præparantia.

Their Names. **T**Hese Galen calls ἀγγεία πρæποδτικά, and the Latins *Vasa Præparantia*, the fittest term we in English can give them (for we must borrow terms of other Nations, that we may make the common People believe Wonders, that so our selves may grow rich and proud, and keep Folk in ignorance, though to their own undoing, and the loss of many a dear Life) is *Preparing Vessels*, which name *Use.* is taken from their office which is to prepare that matter or substance which the Stones convert into Seed, and fit it for that work; they are in number four, two Veins, and as many Arteries.

And here by the way let me instruct you in one Notion (for I make no question but Physicians have kept you in ignorance enough) the Liver is the Original of Blood, and distributes it through the Body by the Veins and not the Heart, as *Aristotle's* waking Dream was, viz. That the Heart was first formed in Man and is the seat of Blood, and the Sun of the Body, as the Sun is the Heart of the World: But we shall prove another manner of *Microcosmical Sun* by and by, when we come to shew Astrologically how Man is formed in the Womb. *Veslingius* and many other Anatomists which danced after *Aristotle's* Pipe, fell into the same Error. Its use is to nourish the Body and repair decaying Flesh; and that you may conceive to be the reason why Men which keep a very slender Diet fall away in Flesh, because they want Food to breed Blood enough to nourish them. The Heart is the original of the vital or quickning Spirit, which it distributes to the Body by the Arteries; I pray remember this all along. For you see some effects of it in the next Chapter.

The Veins (as I told you) are two, a right Number, and a left; the right proceedeth from the Original, *Vena Cava*; the left from the Emulgent Vein,

Vein, although happily through that ignorance you have been trained up in, you know not what belongs to these Veins, neither is my present task to teach you; yet hereby you may come to a sight of your ignorance, and that is the first step to knowledge; and I assure you, if you want love to knowledge no more than I want will to teach you, you may (if God hinder not) have more by one half than you have, before you be two years elder.

I confess the Learned make a grievous quoyl, what the reason is, these two Veins should proceed from a different Root: I could quit them, and mine own Opinion too, and I suppose you partly believe it; but I forbear, it being my opinion that young Naturalists as well as young Christians, ought not to be led into doubtful disputations.

Both Arteries arise from the great Artery, which Greeks call ἀρτηρία, which is indeed the great Trunk and Original of all the Arteries.

Such as would cure all Diseases, let them read these Books of mine, viz. *Platerus, Sennertus, Riverius, Riolanus, Bartholinus, Johnston, Veslingius, &c.*

C H A P. II.

Of the Corpus Varicosum.

YOU remember what I told you was the use of the Veins and Arteries; the preparing Veins and Arteries, the one carrying Blood, the other vital Spirits, and all tending to the Propagation of Man: All four tend down directly to the Stones; 'Tis not my present scope to tell you which way: They serve as Labourers to carry the Stones what they need; as *Its Use*. Labourers carry Brick and Mortar to the Masons to build an House, so these carry Blood and vital Spirits to the Stones to make Seed, and now you know whereof Seed is made, viz. Vital and Natural Blood, or Blood and Vital Spirits (which you please) concocted
by

by the Stones. We shall have occasion further to speak of this before we come to a Conclusion of the Book, it is not proper in this place. But stay a little, Labourers temper their Mortar before they bring it to the Brick-Layers; neither is it fit the Stones should do all the work themselves, having four Servants to attend them, therefore these four Vessels, though at their first descension they keep at small distance the one from the other, yet before they enter the Testicles or Stones (call them by which name you please) they make a most curious implication, intertexture, or twisting the one from the other, which the Greeks call *ἀνασύνωσις*, (if I be not mistaken) the word signifies a *Kiss*, sometimes the Veins go into the Arteries; sometimes the Arteries into the Veins; then they separate again; the beholding of which brings an excseding deal of delight to the Eye, and content to the Mind (I could shew it any Man in the Anatomy of a Dog) this implication, weaving or twisting (as I called before) is that which some Chirurgeons called *Pampiniformis*, and some *Corpus Varicosum*, which was the thing propounded to be treated of in this Chapter.

I do confess the same contexture of Veins and Arteries, though not in the same form, may be found in other Parts of the Body, as in the Arms and Legs; else a Man being there wounded, could not bleed to Death, for unless the Vital Spirit comes out as well as the Blood, he might but lose his Nourishment for the time, he could not lose his Life. But to proceed—

The substance of this interweaving of the
Substance. Veins and Arteries, is very hard, long, almost
Form. in form of a Pyramid, without any sensible hollownes.

Use. Their Use is to mix exactly the Blood and Vital Spirit, and of them both to make one Body, they being also to change the colour of them from red to white, that so the Stones may have a fit matter to work upon, and the easier work to do; therefore this interweaving reacheth down even to the Testicles themselves, till it even pierce their Substance.

C H A P. III.

Of the Testicles or Stones.

THE Stones are called in Latin *Testes*, *Names.* that is witness, because they witness one to be a Man; ask the Pope else, he will tell you I say true. The Greeks call them *διδυμοι*, because they are two. I need not tell you where they are placed, for every Boy that knows his *Place.* right hand from his left knows that.

Their Substance is white, soft and spongy, *Substance.* full of small Veins and Arteries, and that's the reason that when Humours flow down into them, they swell to such a bigness.

Their Form is oval, but their bigness is not alike, say Authors; he that hath a mind *Form.* to know, it's but feeling: They say the left is the biggest, but the right is the hottest, which (say they) breeds the best and strongest Seed; and so they set Nature together by the ears with it self, as though the Stones could not agree in their own Action. I suppose the first reason of this Fancy in Authors arose first from a truth (as indeed most Errors did) they knew there was both a *Microcosmical Sun* and a *Microcosmical Moon* in the Body of Men; the one of which gave vital Heat, the other radical Moisture to it: Then comes old *Aristotle*, and he finding that the *Cælestial Sun* ruled the right Eye, and almost all the right part of Man, and the *Cælestial Moon* the left, and having overweening conceit of himself that he knew every thing, tho' indeed he knew nothing at all rationally of the influence of the Planets upon Man, presently concludes (before once he had looked whether or no he could prove it) that it was the *Cælestial Sun* which causeth the heat and strength of the right side of the Body, which indeed is no such matter, for it is the *Microcosmical Sun* within the Body which gives the heat to it, and the *Microcosmical Moon* which gives the radical moisture,

moisture, and that I prove by this Argument, because Man is internally hottest in the Winter-time, when the *Celestial Sun* is at the greatest distance from him, as appears by the quickness of his Digestion then. Each Stone hath a Muscle, which the Learned call *Cremaster Muscles*. from the Greek word *xpsudaw*, which signifies to hold up, because they pull up the Stones in the Act of Generation, that so the Vessels being slackened, may the better void the Seed. Age and Sickness weakens these Muscles, and then the Stones hang down lower than they do in Youth and Health.

The Use of the Stones is, *First*, to convert Blood and Spirit into Seed for the Procreation of Man; and yet by your leaves, they convert not all the Blood that comes to them into Seed, but keep some for their own Nourishment. *Secondly*, They add heat, strength and courage to the Body, and that appears, because Eunuchs are neither so strong, hot, nor valiant as other Men; neither is an Ox so hot or valiant as a Bull. As for the Tunicles or Skin that cover and enwrap the Stones, they conduce nothing to our present scope, I willingly omit them.

Transverse the Stones into a small Body like a Silk Worm, which is called *Epididymis*; by one extremity of which, the Vessels call'd *Deferentia* enter the Testicles, and from thence carry out the Semin.^e matter; from the other extremity passes that Vessel call'd *Faculatorium*.

C H A P. IV.

Of the Vasa Deferentia.

THE Vessels called *Deferentia*, are those which carry the Seed, being perfected and thoroughly concocted by the heat and force of the Stones, from the Stones to the Seminary Vessels, which are ordain'd to keep it till time serve for, or need require, its expulsion.

Their Office.

They

They are in number two, and no more, in colour White, in substance Nervous or Si- *Number.* newy; they have a certain obscure hollow-ness in them, and therefore *Herophilus* calls them *πορὸς ἀσπυαλινὸς*, or the *Spermatick Pores*.

They arise up from the Stones even unto the Belly, not far distant from the Preparing Vessels; when they are come into the Cavity of the *Use.* Belly, they turn back again, and pass to the back side of the Bladder, between it and the right Gut, when they come near the neck of the Bladder, they are joined to the Seminal Cells, which are not much unlike the Cells of an Honey comb; these Cells contain an oily Substance, for they draw the fatty Substance from the Seed, which they empty out into the passage of Urine, chiefly in the Act of Copulation: The supposed reason is, that the thin internal Skin of the Yard be not offended with the *Acrimony* or sharpness of the Seed. The *Vasa Deferentia* having passed, these fall into the *Glandulæ Prostatæ*, which are the Vessels ordained to keep the Seed; to them now turn we.

To be a skilful Physician, study these Books of mine: viz. *Platerus, Sennertus, Riverius, Riolanus, Bartholinus, Johnston, Veslingius.*

C H A P. V.

Of the Seminal Vessels.

THE *Prostatæ* or *Glandulæ Seminales*, *Descrip-* are of such a Body as the Vulgar when *tion.* they find the like in their Meat, call *Kernels*.

They are placed between the Neck of the *Place.* Bladder and the right Gut. These compass about the *Vasa Deferentia*, and through the midst of these passeth the *Urethra*, or common passage both for Seed and Urine; you may if you please call it the Conduit of the Yard, I know not suddenly what fitter Eng-
lish

lish word to give it ; I am persuaded, and I have some hundred of crabbed terms to witness it, that the Physicians have taken far more pains to lead Men into ignorance, than I shall or can do to teach them knowledge, the ignorance of our Fore fathers made Physicians laugh in their Sleeves ; but the end of all things hastens, and that knowledge is breaking out, which shall so enlighten the World, that he who hath but half an Eye may see their baseness without a pair of Spectacles. At the mouth of the *Urethra*, where it meets with the *Vasa Deferentia* which is (as I told you) in the Seminal Vessels, is a *Caruncle* (there is another of their terms) in plain English a thick Skin, its office is, that the Seminal Vessels being of a Spungy nature, might not shed their Seed against their wills. This Skin which is very full of Pores, the Pores open through heat of the act of Copulation, and so gives passage to the Seed, which, being of a very subtil Spirit (and the subtiler for being moved) will pass through as Quick-silver passeth through Leather ; you can see no holes in the Leather by which it passeth, neither can you see in this Skin, unless in the Anatomy of a Man that had some violent running of the Reins when he died, then they are conspicuous ; for indeed these Vessels are the proper seat of that Disease, however it came in time to be called the Running of the Reins : I have often read that the Reins separate the Urin, but that they contain Seed is believed by none but by the Sons of *Tradition*.

Besides, many times, by hanging of a Dog, his Breast being swelled by retaining his Breath, and his Bowels being compressed by swelling of that hard dung sticking in the right Gut (which will always be if you give him binding Meat the day before you hang him) doth so compress the Vessels, that you may plainly discern these Passages or Pores open. Many times when Children are cut for the Stone, in drawing away the Stone (which in my opinion is a likelier way to kill than to cure Children) I say, many times in drawing away the Stone, these Vessels are torn, and then if happily the Patient happens to live, he may

may keep other Mens Children if he please, but will never be able to get one of his own. Their substance is hard and spongy, of the bigness of a Walnut, or very near; and their use was taught you in the former Chapter.

C H A P. VI.

Of the Yard.

THE Latins have invented very many Names for the Yard, I suppose done by Venereous People (which Rome it seem was full of them, since which time Vices have increased there faster than Virtues) I intend not to spend time in rehearsing the Names, and as little about its Form and Situation, which are both well known, it being the least part of my intent to tell People what they know, but teach them what they know not.

1. The Parts of it are partly common to it, and the rest of the Body. 1st. The outward Skin, which investeth the whole Body; the Eyes, Mouth, &c. excepted; as also the top of the Yard, the Greeks call it *Σέπμα*, the Latins *Cuticula*; and we in English, the outward Skin, or Scarf skin; it is very thin, as thin as the Skin you peel off from the outside of a Codlin, it is easily lost, and as soon grows again, and is altogether void of Sense; you may easily thrust a Needle through it and feel no pain: Its use is to defend the other Skin from Dust, Smoak, or what else might offend it, or penetrate its subtil Pores. 2^d. The Skin the Greeks call *Σέπμα*, the Latins *Cutis*, which is somewhat thick and full of Pores, through which the Sweat and Fuliginous Vapours of the third concoction (which concocts Blood into Flesh) pass out; these Pores are very many, as thick as the holes of a Sieve, but not so big, indeed they are as thick as they can be, and so small that they are not visible to the Eye; therefore Physicians call Sweating and the Passage of Vapours through them, *Insensible Transpiration*, indeed they

they are far wider in some Men and Womens Bodies than they are in other some, and that's the reason some Sweat more and easier than others do, and such as do Sweat often and easily, are not so subject to Fevers as those are which do not, because Fevers are usually caused by Sooty or Fuliginous Vapours; which infect the Blood, which often Sweating consumes, and suffers them not to putrifie: Hence it comes to pass that Sweating is a laudable remedy in Fevers, I confess this Skin is somewhat thinner upon the Yard than it is upon some other parts of the Body: flabby when the Yard stands not, but stiff when it doth; this Skin is very sensible, because the Nerves concur to make up its being. And here I beseech you take notice of another grand Truth, *viz. That the Brain gives sense to the Body by the Nerves or Sinews (as the Vulgar call them.)* And yet *Aristotle* for all his great Learning, was of Opinion that the Sense lay in the Flesh, not in the Skin; and *Avicen*, a notable *Arabian* Physician, held it lay in the Fat, which is more ridiculous than the former.

3. The *Carnea Membrana*, or fleshy Skin, so called, because it lies between the Flesh, not because its Body is fleshy, passeth in other parts of the Body underneath the Fat, and sticks close to the Muscles; but in the Yard there is no Fat at all, only a few superficial Veins and Arteries pass between the former Skin and this, which when the Yard stands, are visible to the Eye. These are the Parts common both to the Yard, and also to the rest of the Body, which although I have been somewhat large about, yet I cannot account it tedious, because it conduceth to the teaching of knowledge to my Country Men and Women, who have been too long Reined in with the Bridle of Ignorance by Physicians, that so they might the better be ridden by them; for just for all the world as the Popish Priests serve those they call the Laity, which is but a word derived from the Greek word *λαοις*, which is People, in plain English, as though the Priests were no People, but either Angels (or which is more probable) Monsters; as, I say, the Popish Priests serve their Laity, so do

do our Physicians serve the commonalty of this Nation, viz. hide all from them they can; for they know (as well as I know I am alive) that should the Vulgar but be a little acquainted with their Mysteries, all their Jugling and Knavery would be seen, and their Wealth and Esteem, which is the *Diana* they adore, would be put to a *non plus*; and thats the reason when you hear any of them cry out against me for writing Physick in my Mother tongue, they bring no other Arguments than what the Papists bring for themselves in the same point; neither have they wit enough to make any better. One holds the *Word of God*, the other *Physick* to be a Mystery, and the Vulgar must be ignorant in them both, or else will they do themselves a mischief. A Learned Argument! Knowledge doth Men a mischief; what a mad Man was *Solomon* to ask that, when he had all the World, to chuse it! He should have ask'd of God a heap of Money as big as Mount *Ætna*, and then above three quarters of the People in this Nation would have been of his Judgment. Those Parts of the *Parts of the Yard* which are peculiar to it self, and to *Yard peculiar to it self.* no other parts of the Body, are six,

1. *Two Nervous Bodies.*
2. *The Septum.*
3. *The Urethra.*
4. *The Glans.*
5. *The four Muscles.*
6. *The Vessels.*

Of these in Order.

The two Bodies (for they are two, though joined together) are long, hard and sinewy; they are spongy within, and full of black Blood; the spongy substance of the inward part of it seems to be woven together like a Net, and consists of innumerable twigs of Veins and Arteries. The black Blood contain'd therein, is very full of Spirits, and the Latins call it *Pectiniformis*. The delights or desire of *Venus* adds heat to these, which causeth the

the Yard to stand: and that's the reason venereal Sights and venereal Tales will do it; it needs be no stranger to any, that *Venus* (being a Planet cold and moist) should add heat to those Parts, than that the *Moon* (being colder and moister than she) should burn by Night, as the Scripture witnesseth, *Psal.* 121. 6. an Astrologer can give you a natural reason of either, and so shall I when I come to handle the Formation of the Child in the Womb Astrologically; the hollow spongy intertexture or weaving was ordained purposely to hold or contain the Spirit or Venereal Heat; so that the Yard may not fall before it hath done its work, you see what a rational piece the Lord made, when he made Man. These two lateral or side ligaments of the Yard, where they are thick and round, spring from the lower part of the Share bone, and not from the upper part, as *Galen* dreamed: At the beginning they are separated the one from the other, and resemble a pair of Horns, or the Letter Y, where the *Urethra* or common Channel of Urine and Seed passeth between them.

2. They, so soon as they come to the joining of the Share bone, are joined by the *Septum Lucidum*, which is my second internal Part to be described; it is in substance White and Nervous, or Sinewy; its Office is to uphold the two lateral or side Ligaments, and the *Urethra*.

3. The *Urethra* is the third in the internal Parts of the Yard, and for all Physicians have given it such an uncouth word, it is nothing else but the Channel by which both Seed and Urine is convey'd out.

It is in substance sinewy, thick, soft and loose, like to that of the side ligaments before-mentioned. It begins at the Neck of the Bladder, yet doth not spring from it (for if you boil the Bladder of any Beast, you may see it separate it self from it) but is only joined to it; and so passeth to the Glans.

In the beginning of it are three holes, one in the midst which is largest, which receives the Urine into it; the other two are smaller, which are sent from each Seminal Vessel to it, by which it receives the Seed. The

The Muscles of the Yard are four, two on each side : But before I treat of them, give me leave to tell what a Muscle is. *A Muscle is an Instrument of voluntary motion, without which no part of the Body can move at self*; the *Microcosmical Sun* moveth the whole Body, as we shall shew more hereafter; but because there is no way from the beginning of a thing to the end, without a mean, so the *Microcosmical Sun* in the Body makes use of the Muscles to move the Body.

It consists of Fibrous Flesh to make up its Body, of Nerves for its Sense, of Veins for its Nourishment, of Arteries for its Vital Heat, of a *Membrana* or Skin to knit it together, and to distinguish one Muscle from another, and all of them from the Flesh, you may, if you look, easily distinguish them in a Leg of Mutton, or any other Meat where they are. But to proceed, The Yard (as I told you) is endued with four of them, two on each side. It is my present scope to shew whence they arise; only take notice, that the one of each side is shorter and thicker, and their use is to erect the Yard and to make it stand, and are therefore called *Erectores*. The other are longer and smaller, and their office is to dilate or open the lower part of the *Urethra* or Channel, both for making Water, and voiding the Seed, and are therefore called *Acceleratores*.

5. The *Glans* is the extream Part of the Yard, soft and of an exquisite feeling, by reason of thinness of the Skin wherewith it is cover'd; it is cover'd with the *Præputium* or fore Skin, which in some Men covers the top of the Yard quite close, in others it doth not, which moving up and down in the act of Copulation, brings Pleasure both to the Men and Women: The top of this is that which the *Jews* were commanded to cut off on the eighth day. The Ligament by which the *Præputium* or fore Skin is tied to the *Glans*, called *Frænum*, or the Bridle.

6. The Vessels of the Yard are Veins, Nerves and Arteries. And yet *Vesalius*, (if *Columbus* speak true) affirm'd (tho' most falsely) that there was neither Vein nor

Nerve in it. Some Veins and Arteries pass by the Skin, and, as I told you before, are visible to the Eye; others pass by the inward part of the Yard; here the Arteries are wonderfully dispersed through the Body of the Yard, far exceeding the dispersion of the Veins; for the right Artery is dispersed to the left side; and the left to the right side.

It hath two Nerves, the lesser of which is bestowed upon the Skin, the greater upon the Muscles and Body of the Yard. To cure all Diseases, read my *Platerus*, *Sennertus*, *Riverius*, *Riolanus*, *Bartholinus*, &c.

S E C T. 2.

Of the Genitals in Women.

HAVING served my own Sex, I shall see now if I can please the *Women*, who have no more cause than Men (that I know of) to be ashamed of what they have, and would be grieved, as they had cause (for they could not live) if they were without; but have cause, if they rightly consider of it, to thank me for telling them something they knew not before. I shall divide it into these Chapters: 1. *Of the Privy Passage.* 2. *Of the Womb.* 3. *Of the Stones.* 4. *Of the Spermatick Vessels.*

(All these are far more exactly described in *Veslingius's Anatomy in English.* And also in *Riolanus's Anatomy* they are most clearly described, with the Diseases incident to the Parts, and the Seat of the Diseases. And for the Cure of all Diseases, see *Riverius's Practice of Physick in English.*)

C H A P. I.

Of the Privy Passage.

IN this I shall Consider but these seven following
1. *pra.*

1. The

1. The Lips, which are visible to the Eye at the first sight, they are framed of the Body, † and have pretty store of spungy Fat; their use is to keep the internal Parts from cold and dust. † You may see what they are at the beginning of the Chapter of the Yard.

2. The *Nympha* or Wings which appear when the Lips are severed, they are framed of soft and spungy Flesh, and the doubling of the Skin, placed at the sides of the Neck, they compass the *Clitoris*, and in form and colour resemble the Comb of a Cock.

3. The *Clitoris* is a sinewy and hard Body, full of spungy and black Matter within, as the side-Ligaments of the Yard are; in form it represents the Yard of a Man, and suffers Erection and falling as that doth; this is that which causeth Lust in Women, and gives delight in Copulation, for without this a Woman neither desires Copulation, nor hath pleasure in it, nor conceives by it. Some are of opinion, and I could almost afford to side with them, That such kind of Creatures they call *Hermaphrodites*, which they say bear the Genitals both of Men and Women, are nothing else but such Women in whom the *Clitoris* hangs out externally, and so resembles the form of a Yard; I leave the truth or falshood of it to be judged by such who have seen them Anatomized: However, this is agreeable both to reason and authority, that the bigger the *Clitoris* is in Women, the more Lustful they are.

4. Under the *Clitoris*, and above the Neck, is the passage of the Womens Urin, so that the Urin of the Woman comes not through the Neck of the Womb, neither is the passage of the Urin common as in Men, but particular and by it self; therefore in Injections for suppressing of Urin in Women, or the like, you may if you have not a care, easily err, by putting the Syringe into the Neck of the Womb instead of the passage of Urin.

5. Near this are four Caruncles or fleshy Knobs, which because they resemble the form of Mirtle Berries, the Latins call them *Myrtiformes*: These are round in Virgins,

but hang flagging when Virginitie is lost, the upper most of them is largest and forked, that so it might receive the Neck of the Passage of Urine, the other are below this on the sides, they all keep back both Air and other things from entering the Neck of the Womb.

6. In Virgins these Caruncles or Knobs are joined together by a thin and sinewy Skin or *Membrane*, interlaced with many small Veins, which hath a hole in the midst, through which the Menstrual Blood passeth, about the bigness of ones little Finger, in such as are grown up; this is that noted Skin which is called *Hymen*, and is a certain note of Virginitie where ever it is found, for the first act of Copulation breaks it. I confess much controverſie hath been amongst Anatomists concerning this; some holding there is no such thing at all; others, that it is, but it is very rare; the truth is, most Virgins have it; some hold all; I must suspend my own Judgment till more Years bring me more Experience; yet this is certain, it may be broken without Copulation, as it may be gnawn asunder by Defluxion of sharp Humours, especially in young Virgins, because it is thinnest in them, as also by unskillful applying *Pessaries*, to provoke the Terms, and how many ways else God knows.

What Authors insert of the *Hymen*, I can tell you; first the *Arabians* held it to be a Conjunction of five Veins so placed on both sides, that they are joined together; This Opinion was long since exploded.

2. *Fernelius* and *Ulmus* were of opinion that the sides of the Neck of the Womb stuck together, which in the first act of Copulation, were broken asunder. This is as vain as the other.

3. *Severinus Pineus* held it to be a *Membrane*, which bound together those four Caruncles or fleshy Knobs, as I described it before:

4. *Vesalius*, *Fallopious*, *Casseri*, and other Italian Anatomists held it to be a tranverse *Membrane*, occupying the whole Cavity of the Neck of the Womb, and placed a little above the Neck of the Bladder. Whatsoever it be this is certain.

First,

First, That where it is, it hath certain Veins in it which bleed in the breaking of it; and this was that note of Virginitie which God gave to the *Hebrews*: and I my self believe that it is naturally in all Virgins, unless they break it with their Fingers, or by some other means. For it is no way probable, that God would have given that for a certain sign of Virginitie, which *Columbus* and *Ambrose Parry* say is not always found, and *Laurentius* denies that ever he saw it. It is very probable the *Hebrew* Virgins were more chary in preserving it, than the *Italians* were; and good reason they should, not only for their Honour sake, but also for the command of God. The *Caruncula* or fleshy Knobs, together with this, resemble the form of a Rose half blown, and therefore anciently called a Flower, and thence came the word [*to deflower a Virgin.*]

7. The Neck of the Womb is nothing else but the distance between the Privy passage and the Mouth of the Womb, into which the Man's Yard goes in the act of Copulation, and in Women of reasonable stature it is eight Inches in length.

Its Substance is fleshy without, skinny and exceeding wrinkled within. And it is so wrinkled,

1. That it may better retain the Seed in the Act of Copulation.

2. That it may dilate and stretch in the Travel or Bearing of Children, that the Passage may be wider; the Neck of the Womb is seated between the passage of Urin and the right Gut, to shew fond Man what little reason he hath to be proud and domineer, being conceived between the Places ordain'd to cast out Excrements, the very sinks of the Body, and in such a manner that his Mother was ashamed to tell him how. It hath two *Membranae*, and if you cut them you may perceive between them a spongyous Flesh, such as is found in the side-Ligaments of the Yard which containeth Spirits, and causeth it to swell in the act of Copulation, and furnisheth it with innumerable sprigs of *Veins* and *Arteries*. To Cure all Diseases, read my *Platerus*, *Sennertus*,

Riverius, Riolanus, Bartholinus, Johnston, Veslingius, &c.

CHAP. II.

Of the Womb.

Galen and Hippocrates, and most of the Greeks call the Womb μήτραν and ὕσπαι, and some γαστέρα, and therefore the usual word the Septuagint gives for [great with Child] is ἐν γαστρὶ ἔχειν, the *Latin* Names. *rins* call it *Matrix* and *Uterus*; and we *English*, some follow the *Latin* word *Matrix*, *Parts*. but the only *English* word is the *Womb*. Its *Parts* are two, The Mouth of the Womb, and the Bottom of the Womb.

1. The Mouth is a hole at the entrance into it, which may be both dilated and shut together like a Purse; for although in the act of Copulation it be big enough to receive the Glans of the Yard, yet after Conception it is so close shut, that it will not admit the point of a Bodkin to enter; yet again at the Womans Delivery it is so open, that it makes room enough for the Child to come out, be it never so big. This was the matter of Galen's admiration, and gives cause to every one of us to admire at the wonderful Works of God in the Creation of Man; who is there that knows himself, but may know there is an All powerful God?

If the *Matrix* be inverted, hardned, ulcerated, have scars on it, or be too moist, there can be no Conception: For if it be inverted, it is not directly opposed to the Yard, then cannot the Seed be directly cast into it, the Seed cools, and by consequence becomes unfruitful. If it be hardned, it admits not the entrance of the Glans or Top of the Yard. If it be ulcerated, it flies the very touch of the Yard. If it have a scar on it, there is no way for the Seed to enter in. If too moist, it cannot retain the Seed when it is in. Of all these their Signs and Cures,

Cures, in another Chapter. Only take notice, that *Hippocrates* in his first Book of the Diseases of Women, affirms, That the often use of the act of Copulation makes the Womb slippery, and hinders Conception. As also, that though Authors say, it is the Inversion or Hardness, or Ulcers, or Scars of the Womb hinders Conception by such means as I recited, it is not probable to me; for *Nature* being set in the World by the Eternal God for the increase and multiplication of things in the Elementary World, hath placed a *Magnetick Vertue* in the Womb, that it draws the Seed to it, as the Loadstone draws Iron, or the Fire the Light of the Candle. I rather therefore think the reason why these hinder Conception, is this, because the Womb is so busied in succouring it self, that it cannot perfect any Conception; you know a Man that is Sick or Wounded, cannot work, though his work lie beside him.

The Womb it self in figure is almost perfectly round, in Virgins it exceedeth not the bigness of a Walnut, yet when a Woman hath Conceived, it dilates it self to that capacity, that it is able to contain the Child with all its appurtenances. It is small; because the Seed is but little in quantity, which it ought to embrace and cherish; it is made up of two Skins, the one internal, the other external, the external is thickest, and very smooth and slippery, if you except those Parts where the Spermatick Vessels enter into the Womb, the internal are full of holes. *Figure.* *Its Frame.*

It differs much in form from the *Matrix* of Beasts, and that *Galen* was ignorant of, for indeed and in truth *Galen* never saw a Man or Woman dissected in his Life time, it being accounted abominable in his time to use such supposed Cruelty upon the dead Corps, and therefore he dissected only Apes, which was the cause he wrote such an Apish Anatomy. It seems the *Grecians* in *Galen's* days were as peevish as our Citizens now a days are, who think their Children or Friends were little less than Murder'd even after they are dead, if a Chirurgeon should

should but open their Bodies to see but of what Disease they died ; which if they would but suffer, it would tend infinitely to the increase of knowledge in Physicians, and the good of Mankind in general, yea, and to the preservation of their own Children then living ; for I know divers that have buried their own Children of one and the same Disease. It hath but one only Cavity, and yet *Mundinus* his Opinion was, That there was seven Cells in it ; and he and *Galen* (because they were famous Men, were follow'd as little God-a-mighties that they cannot err) have so poison'd the World with this Doctrine, that most Midwives that I have talked with, hold indeed that the Womb hath seven Cells, each able to contain a Child a piece, forsooth, and so a Woman may have seven Children at a Birth naturally, and no more ; and this is just as true as the Moon is made with green Cheese. There is in truth but one only Cavity in the Womb, and I cannot but admire why any that hath seen a Woman Anatomized, should be of any other Opinion, unless they should take the Holes where the Spermatick Vessels come into the Womb, to be Cells. I shall (God willing) in my next Book speak more of the Conception of Twins in the Womb, and also how they are separated. I shall here end with the Womb : For what else necessary concerning it is to be described, the next Book will manifest.

C H A P. III.

Of the Stones.

THE Stones of Women (for they have such kind of Toys as well as Men) differ from the Stones of Men ;

1. In Place ; for they are within the Belly in Women, but without in Men.
2. In Magnitude ; for they are less in Women than in Men.

3. In

3. In Form; for they are in uneven Women, but smooth in Men.

4. They are not staid in Women by Muscles, but by Ligaments.

5. They have no *Prostates*.

6. They differ in Figure; for they are depressed or flattish in Women, but oval in Men.

7. They have but one Skin, whereas Men have four; and the reason is, because Mens are exposed to the cold, as being without the Belly, so are not Womens.

8. Their Substance is more soft than in Men.

9. In Temperature they are colder than Mens are. The use of the Stones in Women is the same that they are in Men, *viz.* to concoct Seed, and of this Judgment was *Hippocrates* in ancient Days, and yet *Aristotle* had the face to deny that Women had any Seed at all, though against both Reason and Experience. Also *Jovian Pontanus* in his *Cœlestial Observations*, goes about to prove the very same thing in the *Moon*, which *Aristotle* quotes in Women; he affirms, That the *Moon* only supplies matter for the *Sun* to work upon in the Generation of things here below, even as the Female doth the Male in the Generation of Man; and that he learned of *Aristotle*, and so he confesses; but those that have studied *Hermetical-Philosophy* know well enough, that the moisture which the *Moon* bestows upon the Earth, hath an active Principle in it, yea such an active Principle, that the World cannot stand without it, nor Philosophers operate without it. Other Opinions there are, which I shall not mention here, because they belong not properly to the point in hand, but reserve them to their proper Place.

And thus much briefly for their *Stones*.

C H A P. IV.

Of the Seminal Vessels.

TH E Spermatick Vessels in Women also are divided into *Præparantia* or Preparing Vessels; and *Deferentia*, or Carrying Vessels.

The *Præparantia* differ not in number from those in Men; for they also are four, two V. ins and two Arteries; their rise and original is the same also as in Men: The right Vein springeth from the Trunk of the *Vena Cava* (what the *Vena Cava* is, you shall be taught at the latter end of the Book, where all hard Names shall be explained, and that course hereafter will I keep in all my Writings.) The right Vein I say springeth from the Trunk of the *Vena Cava* under the Emulgent, but the left springeth from the Emulgent of the same side. Both Arteries spring from the great Artery, which the *Greeks* call *αορτή*.

Yet there is some difference between the Preparing Vessels in Men, and those in Women; else I needed not have troubled my self about them.

1. They are shorter in Women than they are in Men, because their Passage is shorter, the Stones of a Woman lying within the Belly, but of Men without, in lieu of which they have far more wreathings to and fro, in and out, than they have in Men, so that the substance they carry may be the better prepared: The often turning to and fro making amends for the shortness of the Passage.

2. They are not united as they are in Man, before they come to the Stones, but are divided into two Branches, whereof the greater only passeth the Stones, the lesser to the Womb, for nourishment both of it self and the Infant in it. One quaint observation let me note, and then I have done with the Preparing Vessels: It is this; The Spermatick Veins receive the Arteries as they pass by the side of the Womb, and so there is a mixture between the vital and natural Blood, that so the work might the better

better be wrought : For if you blow up the Spermatick Vein with a Quill, you may perceive both the right and left Vessels of the Womb blown up, from whence may be easily apprehended the Communion of all the Vessels of the Womb. The *Deferentia*, or Carrying Vessels spring from the lower part of the Stones. They are in colour white, in substance sinewy, they pass not to the Womb straight, but wreathed, that so the shortness of the way may be recompenced by the multitude of the windings; near the Womb they become broad again. They proceed in two parts from the Womb, which resemble Horns, and are called the Horns of the Womb : And they may be seen in Female Beasts as well as in Women, though their Wombs differ far : In these Horns do these *Vasa Deferentia* end, and by them pass into the Womb.

Such as would be skilful Physicians, let them read these Books of mine, viz. *Platerus, Sennertus, Riverius, Riolanus, Bartholinus, Johnston, Veslingius, &c.*

S E C T. 3.

How to preserve the Instruments of Generation pure.

IT is so apparent a truth, that it needs no proof, that the reason why so many Infants die in their Infancy is to be sought for in the Parents, it being clear that the Children of unhealthful Parents seldom live long ; this was clearly seen by the ancient *Alchymists*, who referred the original of all Diseases to the Seed of the Parents, even as the original of Plants is in their Seeds ; for the Diseases have not their original from the *Elements*, but from their own proper *Seed* of that Disease in them. *Philosophers* know that the *Sun* makes Gold of one Earth, and Flints of another, according as they are fitting ; let such therefore as desire to have their Children live, use such means as may keep the *Instruments of Generation* pure and clean, and their Blood pure, that so their *Seed* being pure, *Nature* having pure Matter to work upon, make her work

work perfect, and so subject to live, and not prone to die : To this end, I shall give here two general Remedies to two general Evils, which I conceive to be the chief cause of Death of Children in their Infancy, and let such Parents as desire their Children should live, be very careful in observing of them ; as for particulars, they may be found hereafter in this Book.

The first, *Temperancy of Diet.*

The second, *Exercise of Body.*

And let each stand in a Chapter by it self.

C H A P. I.

Of Temperancy in Diet.

EXcellent and true was the Speech of *Galen, Plures gula periere quam gladio*, The Throat destroys more than the Sword doth ; Excess in either Meat or Drink, causeth Crudities ; Crudities cause ill Blood ; of ill Blood cannot be made good Seed ; and by this means Parents often come by the Death of their Infants, even in their Infancy, and know not of it.

The Cure of Intemperancy is to be performed by Temperancy ; and they that use it shall find by Experience that it will not only as a means under God lengthen the lives of the Children, but also bring singular Benefits both to the Bodies and Minds of the Parents ; for look how much difference there is in Purity between Water which is muddy, and Water which is clear, so much and more also there is between the Blood and the Seed of those that keep a Temperate, and those that keep an Intemperate Diet. I shall be very brief in laying down this, that so I may, as much as I es in my power, instruct you, and do you good, and not tire your Patience with a tale of a Cock and a Bull ; therefore consider,

I. That by a Temperate Diet, I intend, that such an exact quantity of Meat and Drink should be taken into the Stomach, as the Stomach is well able to concoct and digest

digest perfectly, which sufficeth the due Nourishment of the Body differently according to the Imployment either of the Body or Mind ; the Measure of Food ought to be as much as possible may be proportionable to the quality and condition of the Stomach, the reason is clear, because it is the Office of the Stomach to digest it : Hence it appears,

1. That such as lead a studious Life ought not to Eat so much as those that lead a laborious Life, because the Digestion is not so good ; therefore their Meats ought to be less in quantity, and lighter of Digestion.

2. The measure in respect of quantity is not the same to all sorts of People, but very different, and that three ways.

First, In respect of the diversity of the Air, for such as live in hot Countries must eat less Meat than those that live in cold, and less in Summer than in Winter, in one and the same Country.

Secondly, In respect of the Persons themselves Eating ; For divers People as of divers Complexions ; and diversity of Complexions requires a divers quantity of Food ; The way for a Man to find out what Complexion he is of, and also what quantity of Food is agreeable to that Complexion, is very plainly laid down in my Translation of *Galen's Art of Physick*, to which I refer you.

Thirdly, In respect of Age, for Youth requires a greater quantity than old Age ; and so do those that are in Health require a greater quantity than those that are Sick : And here by the way, I have wished an hundred times, and do wish still, that one foolish Fashion in this Nation were left, namely, inciting Sick People to Eat much ; whereas if the Disease come out of Repletion, as most Diseases do, Fasting is a far better Care for them than feeding.

3. Hence it comes to pass that a greater quantity of some Meats is to be taken than of other some. Meats are more appropriated to one Stomach than another, and some Meats are lighter of Digestion than other some.

4. Such as use bodily Exercise ought to take a greater quantity

quantity of Food, and such as is harder of Digestion than such as only lead studious Lives, and exercise the Faculties of the Mind only; the reason is clear; for the Exercises of the Mind hinder Concoction, because they call up the whole Powers of the Spirit to succour the Brain and understanding; hence it comes to pass, that a Man that is intent upon his Study, he regards not what he sees, nor hears not what his dearest Friends say to him, but either he answers them not at all, or else nothing to the purpose. This is the first Consideration.

II. Consider, that the greatest difficulty lies in this, *viz.* in finding out the exact measure of Diet: This I shall labour to remove,

1. By shewing you the grounds of this difficulty.

2. By giving you some remedies to remove it.

1. The grounds of this difficulty seem to me to consist in Pleasure; for Pleasure knows not the bounds of Necessity, neither doth Lust know where Necessity ends; for if you mind it you shall find

First, That Appetite is many times prolonged far beyond the satisfaction of hunger or thirst, so that three or four times so much as would suffice Nature is thrust into the Body of Liquorishness.

Secondly, Appetite many times proceeds from the apprehension of the Fancy; Fancy conceives Meat to be delightful and pleasant, and Appetite follows that, when reason it self testifies it to be hurtful.

2. I shall give you some Remedies or Rules whereby you may find out the fit measure of Meat and Drink; and they are these;

First, If you take so much Food at a time, (be it Meat or Drink, it matters not) as makes you unfit for study, or other duties of the Mind, then it is apparent you have exceeded the due measure; for it is very clear that all the offence that proceeds to the Brain by way of Food, ariseth from the abundance of Vapours which are sent up from the Stomach to the Head, which either would not be at all, or else would be pure, if you had not either eat or drank too much.

Secondly,

Secondly, If you find a dulness, heaviness and weariness after Food, or a proneness to Sleep so soon as you have Eaten, be sure you have taken too much; for Meat and Drink ought to refresh the Body, and make it chearful, and not to oppress it, and make it dull.

Thirdly, Avoid all sorts of Food by which you afterward find prejudice, though you delight your Palate never so much when you eat them; for that which pleaseth the Palate, doth not always please the Liver; and if they agree not with the Liver, they cause Crudities, Cloudiness and Dizziness of the Brain, Wind, Distillation upon the Lungs, &c.

Fourthly, I shall only give you one caution more, and that is this, Substract from your excess in Diet by little and little; for *Nature abhors all sudden changes, though they be from bad to good*: As ill Custom got possession over Nature by degrees.

3. Come we now to the last Consideration, in which we shall endeavour to prove, that Intemperancy in Diet in the Parents, causeth the Death of many of their Children in their Infancy, even before any direction in their Nativities come to cut them off: That we shall endeavour to do thus:

First, If it cause Corruption in the Blood and Seed of the Parents, it must needs hasten the dissolution of the Children; the first of which we shall prove thus: Almost all Diseases have their original from repletion; viz. Taking more Meat and Drink than Nature requires, or the Stomach can well digest, as is excellently well laid down by the Wise Man, *Eccles. 37. 29, 30, 31. Be not unsatiable in any dainty thing, nor too greedy upon Meats; for excess of Meat bringeth Sickness, and surfeiting will turn into Choler; By surfeiting hath many perished, but he that taketh heed, prolongeth his Life.*

Secondly, Consider, that all Crudities are nothing but an imperfect Concoction of Food; for when the Stomach receives more Food than it can digest, the Chyle made of such Meat must needs be crude, because the Stomach maketh a Corruption instead of a Concoction. Then consider,

Thirdly,

Thirdly, The Liver cannot turn bad Chyle into good Blood; neither can the Testicles convert bad Blood into good Seed, because the second Concoction cannot amend the fault committed in the first, nor yet can the third amend the Faults committed in the second: Hence you see that it comes to pass that Men and Women give the occasion of the Death of their Children before they are begotten.

Fourthly, On the contrary, for Contraries mightily illustrate one another; from a Temperate Diet is good Chyle caused, such as is agreeable to Nature; from good Chyle is good Blood bred; and from good Blood, good Seed; and from good Seed, strong Children, lusty and healthful, which according to the Principles of Nature are subject to live. And so much for this Chapter.

C H A P. II.

Of the Exercise of the Body.

That ever God ordain'd Men or Women should live idly, I never yet read nor heard; and *Lycurgus*, that Famous *Spartan* Commander, being ask'd the reason why he forced Young Virgins to labour? Answer'd very wisely and discreetly, That thereby cleansing their Bodies of evil Excrements, they might bring forth lusty Children when they were Married; a prudent Speech well befitting the Man that uttered it, and very fit to be practised in every Common-wealth. But that I may shew how the Exercise of the Body of the Parent conduceth to the Life of the Child, consider; It stirs up natural Heat in them; there is as much difference between a Man's Body when natural Heat is stirred up, and when it is not stirred up, as there is between the Earth in *Winter* and *Summer*; when the *Sun* stirs up natural Heat in the Elements, the Earth rejoiceth and brings forth its increase; when the *Sun* departs, and by his distance cannot stir up natural Heat, then the Earth is dismantled

dismantled of the Beauty which the Spring bestowed upon her, and mourns like the Trees in *October*: Even so in the Body of Man, if natural Heat be capable of Concocting pure and good Seed for the Generation of Man, which it cannot do so long as it lies sculking in his own Center, the *Microcosmical Sun*.

2. Moderate Exercise equally disturbs the Spirits throughout the Body; and if so, then of necessity they must needs be equally distributed in the Seed; those that have studied *Natural Philosophy* know well enough that it is the unequal distribution of the Elements which causeth the Death of all Things; and the more they are unequally distributed in a thing, the faster its Dissolution hastens; so that you may rest assuredly confident of the truth of this, That the more equally your Spirits are distributed in your Bodies, the more equally will they be distributed in your Seed; and by consequence so much the more probable are your Children to live.

3. Moderate Exercise by opening the Pores, cleanseth the Blood of those fuliginous or sooty Vapours which usually offend it: And this is the reason Sweating is such a good Remedy in Fevers. Now then, if the Blood be cleansed of what offends it, or corrupts it before it be sent down to the Testicles to be Concocted into Seed, the Children bred of this purified Seed must needs be stronger, and by consequence more subject to live.

Thus you see what Reason saith to the Point, *viz.* That moderate Exercise of the Parents conduceth much to the Lives of the Children. I shall call up my other Brother, *viz.* Doctor *Experience*, to testify the truth of this.

You see, nay, you cannot but see, unless you are wilfully blind, that poor People such as work hard, and fare hard, and are seldom idle, have more Children, and those stronger and lustier of Body, and usually longer lived than such as live idly, and fare deliciously; tell me else, What becomes of all our Citizens Children, there being scarce so many of them to be found now, as may be proved have been Born in half a Years time? I am confident

not

not so many of them are now to be found of seven years of Age: They that will be wise, let them be wise.

AND thus much for my First Book, which contains the Anatomy of the Parts Dedicated to the Procreation of Man, or at least of so many of them as may serve for a ground work to the following Discourse; and this needs no guide, as being it self the Guide and Basis to the whole Work.

Of the Formation of the Child in the
W O M B.

B O O K II.

P R O O E M I U M.

I Would willingly have omitted here the proud Conceits of the Learned Rabbies of our Age, to wit, That no Creature is Rational but Man (as intending to write of it hereafter in another Treatise) whereas indeed there is no natural Wisdom which Man hath found out by his Study, but the same is naturally to be found in the Creatures taken *in sensu conjuncto*, nay, and far excelling Man, nay, the best of Men breathing, when they have spent their time, and tired their Brains in Study; its possible a few Creatures (as Horses, and Oxen, and Asses, and the like) which Man hath brought up in slavery, may not be so Rational as their Masters. A Bird that has been brought up in a Cage, will fly into the Cage again, though you take him out and set him on the further side of the Table; but a Bird that was brought up in the Woods, and so knows what liberty is, if you shut him in a Cage, he will go near to die for madness. The reason is, because the first knows not what liberty is, but by Bondage is in a sort depriv'd of Reason. Did not the wisest of Men say, *Oppression will make a wise Man mad?*

mad? And is madness ought else but a deprivation of reason? We cannot know whether Creatures at liberty have any Religion or Knowledge of God or not; we may guess from *Psal.* 104. If we do but mark what we read that they have; however this is certain, They never went together by the Ears about it as we have done; but as for an absolute Common-wealth, take it as a Free State, or Monarchical, Man comes as far short of the Wisdom of the Creatures, as I do of the Wisdom of *Solomon*.

1. That such of the Creatures as hold a Free State, and if *Agur* may be believed, such are *Locusts*: *The Locusts have no Kings, yet they go forth in Bands*; They have no King, therefore a Free-State; they go out in Bands, therefore have they Government. The word [*Band*] signifies Government as well as number; for Soldiers ungoverned, will sooner make a Rout than a Regiment.

2. Take another Monarchical State, and they are *Bees*, read but *Butler his Book of Bees*, written altogether from Experience, and you shall see what an admirable Martial Common-wealth they keep, how patient in private Wrongs; for if you abuse a Bee in the Field she will not sting you if she can possibly get away without; yet do but affront them at home, then the wrong is publick, then if you would save your self, you must run for it. The truth is, no Monarchy of Men throughout the whole Universe was ever compared to them, and yet they never read *Ethics*, and are utterly unacquainted with *Machiavilism*, whereas Man for all his reason he brags so much of, and all his Reading and Learning, could never frame such a Monarch, but may, nay, hath undone it self even by Civil Wars, the worst of all other) witness the *Gracians* and *Roman* Monarchies, that I may not speak one word of *England*.

The very truth is, Man hath far more Pride than other Creatures (the Lord keep me from such reason) who having torn a little knowledge from one Creature, and a little from another, and by comparing what one Creature doth, with what another doth, having a few of them bred

bred up in subjection and slavery that they can have no commerce one with another, unless it be to pity one another in their slavery (for 'tis probable that Birds and Beasts understand one anothers Language, though we understand but little of theirs, the *Cuckow* excepted) so that for want of Liberty they cannot come to the knowledge of their own State; and then Man vapours that he is the only Rational Creature upon the Earth. Oh abominable pride!

I was something the larger upon this Subject, because the knowledge of it is one means to move Men to look upon Jesus Christ, and expect his Spirit, and to long after an Union with God through Him, when they do but see what miserable Creatures sin hath made them: Besides, hereby a Man may sooner come to the knowledge of himself, which is the greatest of all Earthly Knowledge.

I come now to the matter, which is, how proud, though miserable, Man is formed in the Womb.

THIS matter being of great importance not only in *Physick*, but also in *Philosophy*; I shall be as Methodical in it as I can, therefore I shall treat of it in a double way.

- { 1. *Physically,*
- { 2. *Astrologically,*

and let each stand in a *Section* by it self.

S E C T. 1.

The Physical way of Formation of the Child in the Womb.

THAT this may be orderly done (for all things look best when they are in order, because God is the God of order) I shall note,

1. *The proper Parts of the Child.*
2. *The Formation of the Child, and its Situation in the Womb.*
3. *An-*

3. *Answers to some needful Questions.*

And let each of these also make the Complement of one Chapter.

C H H P. I.

Of the Parts proper to the Child in the Womb.

I Call those Parts proper to the Child in the Womb only, which help either to nourish it there, or to cloath or defend it there; and either cast away, or are of no use, unless perhaps *Physical* or *Medicinal*, it being Born.

These I shall divide into two Parts:

1. *The Umbilicars, or Navel Vessels.*
2. *The Secundine.*

The *first* serves for its internal Use. The *second* for its external. The *first* nourisheth it; the *second* cloaths it, and defends it from wrongs.

Of the Umbilicar or Navel-Vessels.

They are in number Four: One Vein, Two Arteries, and the Vessel which is called *Urachos*; of all which apart.

1. The Vein is the Nourisher of the Infant even from the beginning of the Conception, to the time of Delivery, till it breath Air, and Concoct its Food as we do.

It ariseth from the Liver of the Child; and when it hath passed the Navel it is divided into two parts, and these two are again divided and subdivided, the Branches being upheld by the Skin call'd *Chorion* (of which more anon) and are joined to the Veins of the Mother's Womb, from whence they have their Blood for the Nourishment of the Child.

2. The Arteries are two, one on each side, which proceed from the Iliac Branches of the great Artery of the Mother; by these is the Vital Blood carried to the Child, being ready Concocted by the Mother.

3. A Nervous or finewy Production is led from the bottom of the Bladder of the Infant to the Navel, and this is called *Urachos*, and its use (as the word signifies, for we must use *Greek* words, else how should we keep People in Ignorance) is to convey the Urin of the Infant from the Bladder to the *Allantois*.

I confess various are the Opinions of Anatomists concerning this, some denying any such things to be in the Delivery of Women, but only in Beasts: Some shew their Ignorance, others their Skill in the Art of Disputation, and some few their Experience, which I shall quote. *Bartholomew Carbrolius*, a Chirurgion, and the ordinary Dissector of the Anatomies to the College of Physicians at *Montpelier* in *France*, records an History of a Maid whose Water being a long time stopped, did at last issue out through her Navel.

John Fernelius, *Pathol. Cap. 13.* Records the like of a Man of thirty Years of Age, who having a stoppage in the Neck of the Bladder, his Urine issued out at his Navel many Months together, and that without any prejudice at all to his Health, which he ascribes to the ill tying of his Navel, whereby the *Urachos* was not well dried. *Volchier Coiter* quotes such another in a Maid of 34 years of Age at *Noremberg* in *Germany*; I confess these are but seldom, yet hereby may be proved such a thing as an *Urachos* in Men.

These four Vessels, to wit, one Vein, two Arteries, and the *Urachos*, do join near to the Navel, and are united by a Skin which they have from *Chorion*, and so become like a Gut or Rope, and are altogether void of sense, and this is that Women call the Navel-string. Women may if they please, when they have cut it off, take the pains to open it, and see for their own content, and those about them, that what I have written here is the truth.

The Vessels are thus joined together, that so they might neither be broken being severed, nor entangled together; these when the Infant is Born are of no use save only to make up the Ligament which stops the hole of the

the Navel, and some other Physical uses, which I may happen to touch upon before the end.

Of the Secundine.

THE *Greeks* call this τὰ δώτερον and τὰ ὕστερον, the *Latins* imitating them, call them *Secundas* and *Secundinas*, and our Women the *Secundine*, After-birth, and After-burden. They are in number held to be *Four*, which here I shall only describe and shew their use, and let the forming of them alone till I come to the next Chapter.

1. The first is that which is called *Placenta*, a kind of *Latin* word given to Sugar-cake, because it resembles the form of a Cake; it is knit both to the Navel and to the *Chorion*, and makes up the greatest part of the *Secundine*, or After-Birth.

The Flesh of it is like that of the Milt or Spleen, soft, red, and tending something to blackness, and hath very many small Veins and Arteries in it; and certainly the chief use of it is for the firmer containing the Child in the Womb.

2. Of the *Chorion*; this *Columbus* denies to be Skin; you see acute Men may be mistaken, and if so, what an ill-favour'd Master Tradition is! Whereas it is most certain that the *Chorion* and *Amnion* involve the Child round, both above and underneath, and on both sides; *Allantois* doth not so. This Skin *Hippocrates* commonly in his Book of the Diseases of Women, calls *Secundine*, or at least gives this particular name to the *Secundine* in general (whereas *Columbus* mistook this for the *Placenta*) it is a Skin thick and white, garnish'd with very many small Veins and Arteries ending in the *Placenta*, very light and slippery.

Its use is not only to cover the Child round about, but also to receive and safely bind up the Root, and the Veins and Arteries, or Navel Vessels before described.

3. Of the *Allantois*: This some deny to be found in the Body of Man; and truly those that prove it to be there,

there prove it more by Reason than Experience. If I had so many Children in *Holland* as I have had in *England*, I could have better certified you of the truth of it; for in *Holland* all Men are present at their Wives Labours: They are deliver'd upon their Husbands Laps, and not upon a Stool. *Galen* said there was such a thing in Woman as well as in Beasts; and the greatest part of our later Writers have been no better than *Galen's* Apes, and yet *Galen* never saw a Man or Woman anatomiz'd. However if it be, good Women may find it if they look for it; it is (they say) white and soft, and exceeding thin, and just under the *Placenta*, where it's knit to the *Umbilicus*, from which it receives the Urine, and its Office is to keep it separated from the Sweat, that the saltness of it may not offend the tender Skin of the Child.

4. The last covering of the Child yet remains, which is called *Amnios*; it is white, soft, thin and transparent, nourish'd by some very small Veins and Arteries.

Its use is not only to enwrap the Child round, but also to retain the Sweat of the Child; the use of which Sweat I shall happily touch upon hereafter.

And thus much for the first Chapter, viz. The Parts proper to the Child.

C H A P. IV.

The Formation of the Child in the Womb.

HAVING spoken of the proper parts of the Child, we come next to speak of its Formation; but before I begin this, give me leave to premise, that this is the difficultest piece of work in the whole Book, nay, in the whole Study of Anatomy, because such Anatomies are hard to be gotten, most Women that lie on their Death-beds when they are with Child, miscarry before they die, if not all; besides *Galen* never saw a Woman Anatomized in his Life-time, as I shall prove by and by (and yet our Anatomists follow him as a little God-a-mighty, and his

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An Explication of the Figures shewing the difference of the Parts of
Child in the Womb, from those in a Person of Years.

The Second of the Figures in this Plate, shews the Form the Child lies in,
the Womb, according to the Opinion of Hippocrates and Bartholinus.

FIG. I.

- AA The Deputy Kidneys, or
Vice Kidneys, called in Latin
Renes Succenturiati.
BB The True Kidneys, as yet
distinguished by divers Kernels;
but ill expressed in point of Si-
tuation by the Gravers mistake.
C The great Arteria from which
Branches go to the Kidneys, and
Capsulæ, or Cases.
D The Vena cava, from whence
spring the Emulgents, and the
small Twigs of the Capsulæ,
or Case.

FIG. II.

Shews the Situation of a
Child in the Womb, howbeit
in some it differs.

- A The Head bending forward,
so as the Nose may be hid be-
tween the Knees.
BB The Buttocks, to which the
Heels are close set.
CC The Arms.
D The Band or Rope carried
along by the Neck, and bended
back upon the Forehead, and
continued with the Placenta,
expressed in the following Fi-
gure, at the Letter D.

FIG. III.

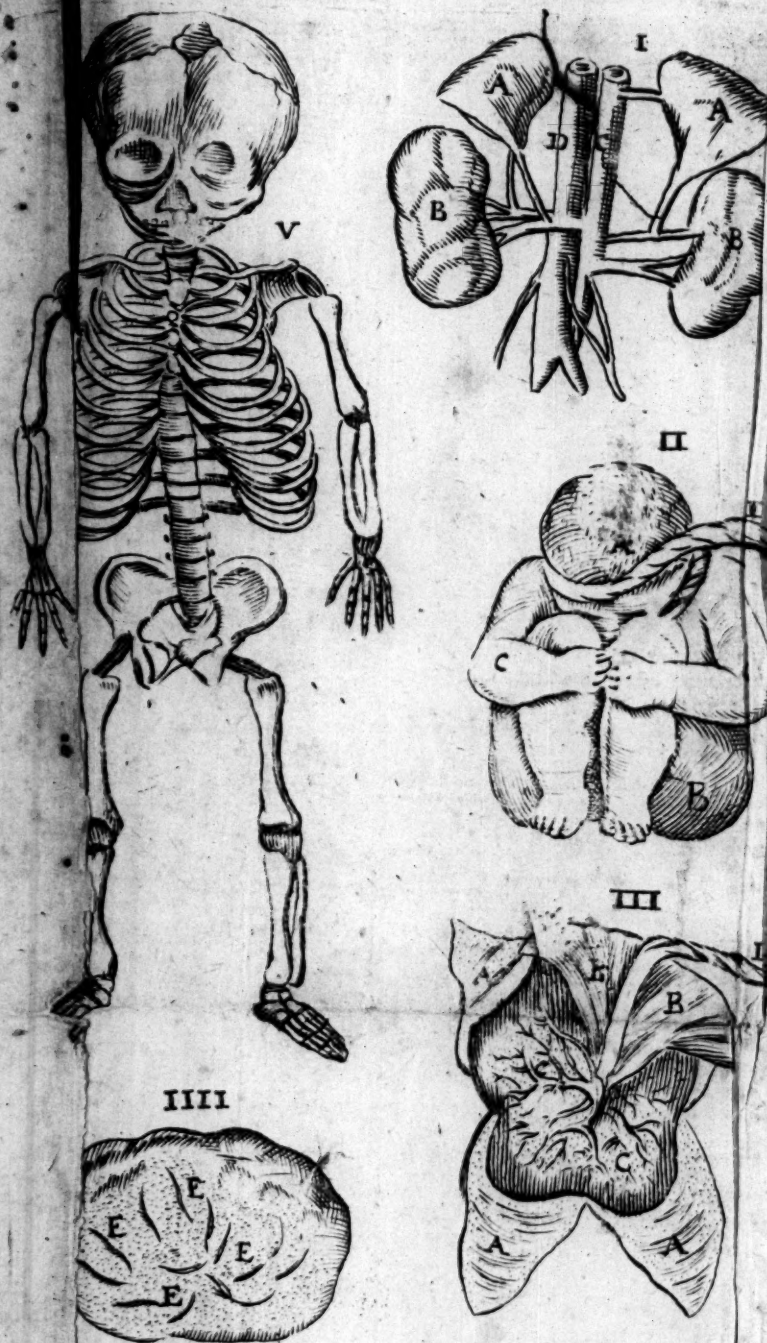
- AAA The Membrane Chorion
divided.
BB The Amnios Membrane, as
yet covering the Band.
CC The inner Concave part of
the Placenta, or Womb Cake
which lies next the Infant with
twigs of the Vessels.
D A portion of the Band or twist-
ed Rope.

FIG. IV.

Expresses the outside of the Womb-
cake, which cleaves to the
Womb with (EEEE) the Clefts
and Chinks therein, which va-
ry in respect of number and
depth.

FIG. V.

The Skeleton of a Child as it is
in the Mothers Womb; which
in very many Particulars dif-
fers from that of a grown Per-
son, as is apparent.



The Form the Child lies in
Opinion of Spigelius.

This Table shews the Infant naked and disrobed of all its Tunicles,
both Proper and Common.



- AA The Portions of the
Chorion dissected and
removed from the prop-
er place.
B A Portion of the Am-
nios.
CC The Membrane of
Womb dissected.
DD The Placenta, being
certain fleshy subst-
induced with very
Vessels, by which the
fant receives its Nutri-
ment.
E The Varication
Vessels which make
Navel-string.
FF The Navel-string
which the Umbilical
fels are carried from
Placenta to the Navel.
GG The Infant as it
perfect in the Womb
the time of Travelling.
H The insertion of the
bilica Vessels into the
vel of the Infant.

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his *ipse dixit* serves the turn; and so the Blind leading the Blind, you know what will become of them both) *Columbus* is the most rational in this point that I know; the rest, some follow *Galen*, some *Vesalius*, some their Fancies, and some quibble about it. My self saw one Woman opened that Died in Child bed, not dilivered, and that is more by one than most of our *Dons* have seen, yet they are confident as *Æsop's* Crow was, that he was an Eagle, but he was made a Mocking stock to the Boys for his Labour; and so will they be shortly for their Foolish Model of Physic, that I may give it no worse name.

And then secondly, I hope you will give me leave to be a little Critical; for there is need enough if you knew but so much as I: If I commit any failings, they are unknown to me: Let the honesty of my intentions deface them with a *Deleatur*.

Now the Business.

Womens Testicles, Whites. 1. The Testicles or Stones of a Woman are for Generation of Seed, where many times (if the Doctors and Chyrurgeons were not high bafe, and denied your admittance) you might see it in an Anatomy, white, thick, and well Concocted.

2. In the Act of Copulation, the Woman spends her Seed as well as the Man; and both are United to make the Conception.

3. The reason why sometimes a Male is Conceived, sometimes a Female, is the strength of the Seed: For if a Mans Seed be strongest, a Male is conceived; if the Womans, a Female; the greater Light obscures the lesser by the same Rule, and that's the reason weakly Men get most Girls, if they get any Children at all.

Why sometimes a Boy is Conceived, and sometimes a Girl.

Difference between Nature and Appetite.

This shews a Manifest Difference between Nature and Appetite: Nature strives to beget its like, Men to beget Men, Women to beget Women; but

for Men to desire Girls, and Women Boys, is Appetite, not Nature: And yet you see the wisdom of most Men and women desire to pleasure Appetite and not Nature, and so plainly make themselves slaves to their own sense. Experience shews us that a Girl of a year old fancies Men more than women, and Boys of the same age the contrary. If the Horse or Mare Trot, it were a wonder if the Foal should Amble; and yet you see also where Nature is strong, it will vanquish Appetite, do it the worst it can.

4. The Seed of both Sexes being United, the Womb instantly shuts up, partly to hinder the extramission or passing out of the Seed, partly to cherish the Seed by its inbred heat, the better to provoke it to action; and that's the reason Womens Bellies are so lank at their first Conception: Then instantly Nature goes to work.

1. You must consider that the first thing which is Operative in the Conception is the Spirit, whereof the Seed is full: This Spirit Nature quickeneth by the heat of the Womb, and stirs it up to action.

2. The Seed, though it seems to be but one Mass, yet indeed it consists of very different parts, of which some are pure, some are impure: The internal Spirit therefore severeth those parts, those that are thick, cold and clammy, from those that are pure and more noble: These are cast to the out-sides, and with these is the Seed circled round, and of these are the Membranes made, in which the pure Seed is wrapped round, and defended from cold and other accidents, and kept close together, that so it may Operate the better.

3. You may more than guess at the truth of this, if you do but consider the growth of Trees, which is a very familiar example (though heeded by few) for if you do but note it,

1. The cold of Winter congeals and putrifies the Vital Spirits in the Tree, which is again resolved in the Spring by the heat of the Sun.

2. By this Nature opens the Pores of the Tree, and Distills Drops, always separating the pure from the impure;

pure; of the pure it makes Flowers; of the impure, Leaves; and of the gross, Bark. But to return again to our purpose.

1. The first thing that is formed, is the skin *Ammios*, the next the *Chorion*, and they enwrap the Seed round as a Curtain; to let the idle *Ideas* of *Arantius* his Brain alone (who was of another Opinion) as not worthy of an Answer.

2. Very speedily after this (and yet this is done in a very short time) lest the Seed thus shut up should corrupt, or which is most proper that it might not lie idle (for God and Nature hate idleness) is the Navel-Vein bred, which pierceth those skins being yet very tender, and carries a drop of Blood from the Veins of the Mothers Womb to the Seed, of which drop is formed the Liver, from which Liver, is soon bred the *Vena Cava*, or chief Vein, from which all the rest of the Veins that nourish the Body spring, and now hath the Seed something to nourish it, whilst it performs the rest of the work, and also Blood administered to every part of it to form the Flesh.

And now tell me I pray you, if this be not better reason, than to hold all the Members are formed together as many contend stoutly for, and they no *small Fools* neither; or if you like Tradition better than Reason, I will not Rob you of it; you may take it, and walk a Fool in the Hore-fair with it; for I assure you, he that builds his Faith upon Tradition all day, may sit down in the Chimney-corner at night and scratch his Head with a pair of Fools Nails.

And I pray tell me, if it be not Learned Divinity which you shall sometimes hear Taught in a Pulpit for Orthodox, *That the Heart lives first, and dies last*, when the Liver lives before the Heart is framed? I weigh not a rush the nice definition of *Aristotle*, and the *Peripatetics*, nor of all the Fools that Dance after their Pipes; how that first a Man lives the Life of a Plant, then of a beast, and after that of a Man. They know what the life of a Plant is, as much as doth a Hobby horse, and but a little more. 'Tis the Communication of the God-head to a Plant that makes it grow, though not in such a spiritual way as he

Communicates himself to Believers by the Person of Jesus Christ.

Præsentem monstrat quælibet Herba Deum.

Every Grass shews God is present with it, and 'tis the withdrawing of God that makes it wither; this is that they have no skill in; if they can get Money, they have gotten their desire. Let them tell me the reason of the Antipathy between the Herb *Rue* and *Basil*, that one will not grow near another, and yet both Garden-herbs; but what do I talk to a Learned College of Physicians of Magnetic Vertues? Talk to them how they shall raise their Fees from Ten Shillings to Twenty. I proceed,

3. This Vein being formed, the Navel Arteries are soon after formed, then the great Artery, of which all other are but Branches, and then the Heart, and so according to *Columbus*, all the Arteries are formed before the Heart, and good reason too; for I told you before, that the Body was quickened by the Arteries, and that the Navel-Arteries were bred from the Arteries of the Mother; good reason then that they should be formed next, to give the Seed vital Blood for the forming and quickning of the Body; since now the Liver hath fitted them with Blood, as matter to Build up this frail House of Flesh withall.

4. The next of all, the Liver furnisheth them with Blood to form the Heart; for the Arteries are made of Seed, but the Heart, as also all Flesh, of Blood.

5. After this the Brain is formed, then the Nerves to give sense and motion to the Infant.

Here *Aristotle* and the *Peripatetics* are an Hundred Miles from the Truth. Judge *Aristotle's* if they do not make a Saving-Voyage, *Feolery.* that will needs have the Heart formed first, and that the most noble part of the Body, where as the Brain is a more noble part, as being the seat of reason, and it must be also the Fountain of Blood; and many other fables, which I have heard Ministers deliver in a Pulpit as confidently as Hogs will Eat Acorns: Are such Ministers of God, I pray, or of *Aristotle*?

6. If you ask me which of the Bones be formed first, I answer, the *Vertebrae* and Skull; of the order of forming the rest, as also of forming the Flesh, I am ignorant; *Aristotle* was of Opinion the *Vertebrae* were first formed of all the Bones, and there the Man hit the Nail on the Head.

To be a Skilful Physician, study these Books of mine, viz. *Platerus*, *Sennertus*, *Riverius*, *Riolanus*, *Bartholinus*, *Johnston*, *Veslingius*, &c.

C H A P. III.

An Answer to some needful Questions about the Formation of the Child in the Womb.

IN answering these, I shall anger some, and some I shall teach; I shall please others, and not displease myself.

Many and large have the Disputes of the Ancient and Modern Writers been about Trifles in this Case, which I shall willingly pass by. As,

1. Whether the Seed be the Efficient cause of our Formation or not.

2. Whether Women have Seed or not. And,

3. Whether it Act in Forming as well as the Seed of Man.

4. Whether all the Members be Formed together.

5. Whether the Heart live first.

6. Whether Seed flow from all parts of the Body.

7. Whether Seed of both Sexes must be presently mixed or not.

8. Whether this active Power of Forming lie in the Womb or not. With these and many other the like frivolous Discourses have Authors (for want of better Employment) blotted a Cart-load of Paper with, and spent that precious time in such needless Disputes, which might have been better employ'd for the good of their Brethren. Only some needful Questions here are to be answered,

which I shall perform as briefly and plainly as I can. The first is this, *The Form the Child lies in, in the Womb.* *What is the Form the Child lies in, in the Womb? In what Fashion doth it lie there?*

About this, Authors cannot agree; not two of them in ten are of one Opinion. You see what a woful Master Tradition is, and what a miserable thing it is in *Physick* as well as *Divinity*, to pin ones Faith upon another Man's sleeve, be he never so learned. I shall give you first *Hippocrates* his Judgment, then *Columbus*, and last of all, a Figure out of *Spigelius*.

Hippocrates in his Treatise, *De Natur. Pueri*, affirms the *Child* as he is placed in the Womb, to have his Hands and his

Knees and his Head bent down towards his Feet, so that he lies round together, his Hands upon both his Knees, and his Face between them, so that each Eye toucheth each Thumb, and his Nose betwixt his

Knees. Of this Opinion also was *Bartholomaeus Columbus* the younger. *Columbus* holds that the

Figure of the *Child* is round in the Womb, the right Arm bowed, the Fingers thereof under the Ear, and above the Neck, the Head bowed down, so that the Chin toucheth the Breast, the left Arm bowed above both Breast and Face, and the left Arm is propped up by the bending of the right Elbow, the Legs are lifted upwards, the right of which is so lifted up, that the Thigh toucheth the Belly, the Knees the Navel, the Heel toucheth the left Buttock, and the Foot is turned back and covereth the Secrets, the left Thigh toucheth the Belly, and the Leg is lifted up to the Breast, the Back lies outward.

Lastly, I here insert you the Figure taken out of *Spigelius*, who quotes it but of a Child prepared for the Birth, or when the Birth is near, and as far as I remember, that which I saw was like this.

Insert the Figure here.

My

My second Question is, *How the Child is nourished in the Womb?*

Authors differ as much about this: I shall quote some of them, that none should think I am Critical without cause against Antiquity, which our Nation, for want of more Wit, have accounted Venerable.

Almaeon thought the Infant drew in his Nourishment by his whole Body; because it is rare and spongy, as a Spunge sucks in Water on every side; and so he thought it sucked Blood, not only from the Mother's Veins, but also from the Womb.

Democrates and *Epicurus*, recorded by *Plutarch*, held that the Child suck'd in its Nourishment at its Mouth. And also *Hippocrates*, *Lib. de Principiis*, affirms, That the Child sucked both Nourishment and Breath by its Mouth from the Mother when she breathed (though in other Treatises he seems to deny it) yet there he brings two Reasons for it: 1. Because it sucks so soon as 'tis Born, therefore it must need have learned before. 2. Because there are Excrements found in the Guts of it so soon as 'tis Born.

To the first I answer thus, It learns to suck by *Natural Instinct*. Take a young Cat that never saw her Dam catch a Mouse, yet will she catch Mice so soon as she is able: must she needs therefore suck Mice from her Dam when she was in her Belly? And yet this Argument of *Hippocrates* will serve for such a Priest as denies any such things as *Natural Instinct* (of which I know some) to Teach in the Pulpit for Authentick.

To this second Reason I Answer thus, That these are not Excrements of the first Concoction; and that I prove, because they stink not, but are the thickest Blood convey'd from the Vessels of the Spleen to the Guts, and there driven into that Form. All these being as far off from the Truth, as *Dover* is from the *Lizard Point*: We must find out a new way for the Child's Nourishment; and the truth is, all Modern Writers agree the Child receives its Nourishment by its Navel; but what

the natural Nourishment of the Child is, they also keep an old pother about, and defend and prove about, like Lawyers, and all to no purpose in the World.

Aristotle and the *Peripateticks*, and *Magirus* from them, held it to be nourished in the Womb by the Woman's *Menstrua's*.

Others, as *Columella*, *Pliny*, *Columbus* and *Fernelius*, they deny the Child to be nourish'd by Menstruous Blood; and their Reasons are, because it is impure, and this Impurity they prove, because it kills tender Herbs, makes Trees barren, and Dogs mad, and hurts the Women themselves, many ways causing Pain, Swelling, Vomiting, loss of Appetite, Vertigo, the Fits of the Mother, and other sharp and cruel Diseases of the Womb; and therefore being thus evil, they are not fit Nourishment for the Child. A very learned Dispute for a couple of Boys of seven Years old a piece to decide. For,

1. This Blood which a Woman voideth once a Month, is not so bad as they make it to be, nay, simply in its self consider'd, not bad at all, but very good; for if the Woman's Body be in good temper, the Blood must needs be good; and the reason why she voids it, is, because it offends in quantity, not because it offends in quality; but if the Woman's Body be vicious, the Blood which remains in is vicious, as well as what is cast out.

2. It is not simply the Menstrua's which produceth those dangerous Effects they talk of; but the Menstrua's stopped beyond their due time, and by stoppage corrupted, and by Corruption are these ill Effects they talk of produc'd; and this is a better Argument to prove them very good Blood than very bad; for the best of things when corrupt, prove the worst. But,

3. What need all this quail have been; we all know that it is called [*Menstrua's*] because it is cast out Monthly; and we know that Women have them not the greatest part of the time they go with Child, nor most Women when they give suck: And if the Child be not nourished with the same Blood in the one, and it converted into Milk in the other, what becomes of it? It seems

seems then this cavelling is rather about the word [*Menstrua's*] or about the Blood retained above a Month before Conception, than about any material thing in the Business : But I have done.

I come now to the Answer of the Question, and yet let me tell you first of another of *Hippocrates* his Absurdities, viz. That the latter time of the remaining of the Child in the Womb after it is quick, it is nourished partly by the Mothers Milk ; you may find in his Book *De Natura Pueri* ; It deserves not an answer, being just as probable as that a Millstone can swim.

The truth is, The Child is nourished in the Womb by very pure Blood, conveyed into the Liver by the Navel-Vein, which is a Branch of the *Vena Porta*, or Gate-Vein, and passeth to the small Veins of the Liver : Here this Blood is more purified, and the thicker and rawer part of it is conveyed to Spleen and Kidnies, the thick Excrements of it to the Guts, which is that Excrement found there so soon as they are Born. The pure part is conveyed to the *Vena Cava*, or hollow Vein, and by it distributed throughout the Body by the small Veins, which like small Rivulets pass to every part of it. This Blood is accompanied with a certain watry substance, as all Blood is better to convey it through the Passages it is to run in, which, as in Men is breathed out by Sweating, and contained in the *Amnios* as I told you before. I have done with this Question, after I have shewed you that there is a certain watry substance in white Blood is sent to the Kidnies, and from the Kidnies is this sent by the *Ureters* to the Bladder : Neither doth an Infant void his Urin by his Privities, but it is conveyed to the *Allantois* by the *Urachos*, (which I described before) which is long and Bloodless, and passeth from the bottom of the Bladder to the *Allantois* ; neither hath it any Muscle belonging to it, seeing no time unseasonable to the Infant in the Womb to void its Water, whereas we have Muscles at the Root of the Yard, to stop and open, that we might follow our business, and not always be Bissing.

And thus you have,

1. In what form the Child lies.
2. How it is nourished in the Womb.

S E C T. II.

The Formation of the Child in the Womb Astrologically handled.

1. **I**T cannot be denied, but that the Stars and Elements have a mutual Sympathy one with another, because they are produced out of one and the same *Chaos*.

2. The *Elementary* Bodies are in subjection to the *Cælestial*, because *Obedience is to be found in the Elementary World*.

3. That there must needs be *Microcosmical Stars* in the Body of Man, because he is an exact Epitome of the Creation.

4. That this *Microcosmical Sun, Moon and Stars* must be active, and the *Elementary* Part of the Body of Man passive, appears, because the *Cælestial* Bodies are not changed, but remain the very same. Now there were at the Creation but *Elementary* Bodies, always increase or decrease, and never stand at a stay; hence then it will come to pass, which all (unless Cavillers) will confess, that as the *Cælestial* Bodies in the *Microcosm* induce the Form, and the *Elementary* World sub-ministers Matter for this Form; so also they must of necessity do in the *Microcosm*.

5. To present this more clearly before your Eyes as a Truth, take notice that the Womb of a Woman is under *Scorpio*, for under *Virgo* it cannot be, because *Virgo* is a Barren Sign; and here by the way, That few or no Writers that ever yet could read, could give any reason why *Scorpio* is a fruitful Sign; they tell you a long Tale of a Tub concerning the rest of the Signs, as that *Leo* is a Barren Sign, because Lyons seldom bring forth Young: But why should not *Taurus* be a Barren Sign? For Bulls never bring forth Young: and *Aries* is not
Fruitful

he was in his own House, and the Neck in the House succeeding; but this, when I could not find it agree with the Writings of other Authors (with their Tables of Nature I mean) I was first at a little stand; considering a Man had as good put his Wits an Apprentice to a Man of *Bedlam*, as make them slaves to *Tradition*, I drew out a Table in another Form, which presently gave me as much satisfaction as I desir'd; so much as belongs to my present Argument I shall here quote. You shall find that every Planet in *Scorpio* governs the Parts of the Body which are under the same Signs which he is Lord of, the Luminaries excepted, which do it by reception, is an evident Testimony that they have influence in forming the Child in the Womb; as also that there is a mixture of the influence of the Luminaries in that Action.

Let this suffice to have proved that the Planets have an influence even upon the Conception in the Womb; we come now to shew you,

1. What Authors say concerning the thing.
2. What indeed the Truth is.
3. What Authors.

The first Month of the Conception they give to *Saturn*, by whose influence and retentive Faculty they say the Seed is fastned in the Womb.

2. The second Month they attribute to *Jupiter*, by whose influence they say the Foundation of Growth, Sense and Understanding is laid, whereas the Foundation of all is laid in the commixture of the Seed in both Sexes; the Man is then formed in *divinus*, in *posse* tho' not in *esse*.

3. The third Month they give to *Mars*, and he they say gives heat and motion to the Child; but if it wanted heat before, how could it live till that time? 'Tis but a frigid Argument, to think Life can be maintained by cold.

4. Then the *Sun* challengeth the fourth Month they say, and he furnished the Child with vital Spirit, but *Mars* gave it motion a Month before; and was ever voluntary motion to be known without vital Spirit?

5. Then

5. Then comes *Venus*, and she in the fifth Month gives the Child comeliness and beauty; but by their leaves, if they take comeliness for fashion of Body, that it hath long before, for the Body is fashioned in thirty or forty days as all hold; but if for clearness of skin, that appears not till the Child be of some Age, namely, a year or more.

6. *Mercury*, he hath the sixth Month appropriated to him, in which time they say, he separates and distinguisheth the Members of the Child, which were before connexed: This is such a piece of business a Man knows not what to think of, much less what to make of; if they mean by distinguishing the Members, the breaking of those skins which wrap the Child round in the Womb, viz. the *γαστήρ αμβλίου*, they are not broken before the time of the Womans Labour; if they Dream that the Members or Limbs of the Child are in a *Chaos* before, this is but to Dream waking; and as simple a business as it is, to be believe that they are tied together by Ligaments, &c. (for to write like a Scholars, for I write now to Astrologers, who should be Scholars if they be not) it is ridiculous, and declines as much from the truth, as the *Poles* of the World do from the *Equator*, that any one should think that those Limbs of the Child that now are separated, should formerly be joyned together, either by *Enarthrosis*, *Arthrodia*, *Gynglymos*, *Harmonia*, *Sutura*, *Gempbosis*, *Sincondrosis*, *Sinneurosis*, or *Syssarcosis*.

7. And then the *Moon* must come to make up another error in the work, and she must have the seventh Month bestowed upon her, in which they say, she compleats the Child which was just as compleat five Months before.

2. To shew you the truth of the business.

Authors fail not so much in the Operation of the Planets, as they do in the time in allotting the Planets what they must do every Month; whereas indeed they all Operate together at the same time; but if all the rest of the Planets should lie still while one works, what a mad piece of work would they make? A Man had as good affirm that every Planet moveth his Month, and all the rest stand still the while. Philosophy teacheth Men that motion is the

the cause of Change; for it is the motion of the *Sun*, or else of the *Earth* that causes day and night. But that we may be Methodical in laying down the true and genuine Operation of the Planetary influence in this act of Conception: We shall speak of each Planet by it self.

1. The *Sun*, as is well known to every one, gives heat to the World: And if so, then also to the Body of Man, because our Life consists chiefly by heat, which animates the moisture, so that the *Sun* must needs be the Author of Life, and father of all living Creatures, and therefore must of necessity be first formed in the Seed of both Sexes, being mixed in respect of order, if not in respect of time: He is formed in the very midst of the Seed, from whence he quickens, inspires and moves every part to its particular action. Indeed what *Aristotle* attributes to the Heart in the Generation of Man, is very true, if he had spoken it of the *Microcosmical Sun*, and therefore some real Philosophers (I scarce dare reckon *Aristotle* in the number of them) having imagined that the seat of the *Microcosmical Sun* in the body of Man was the Heart; yet I can scarce be of that Opinion, that the *Microcosmical Sun* and *Moon*, which Reign like King and Queen in the Body, should be confined to any particular place, however the Office of the *Microcosmical Sun* both in and after Conception is to give vital Spirit, and stir up all things to motion and action.

2. As the water moistens the Earth that so it might not be burnt up by the scorching heat of the *Cælestial Sun*; so the *Microcosmical Moon* adds moisture to the Conception from the very beginning of the *Embryon*, even to the utmost term of Life; and this is that which they call *radical moisture*, a familiar term amongst all *Physicians*, yet understood by very few. Some *Philosophers* are of an Opinion, that the *Microcosmical Moon* keeps her residence in the Brain, and that's the reason *Aristotle's* earthly, dull Philosophy, held that the Brains cooled the Heart; but how or which way, neither himself, nor any Body else can tell? 'Tis some invisible business which had its Original from the Brain sick humour of an
idle

idle Philosopher: But out of question, the *Microcosmical Moon* is not confined to any one part of the Body, but is Universally in it as *radical moisture* is. Indeed the truth is, as the *Sun* gives *Heat*, so the *Moon* gives *Moisture*: And that is the reason the Generation of things is held to be from Heat and Moisture; and if so (which is most certain) what an admirable fantastical Dream was that of *Aristotle*, that the Brain was cold and moist?

3. There must be something to counterpoise the heat of the *Sun*, and moisture of the *Moon*, and this must be by a Planet contrary to them both, else it could not be done, which Office *Saturn* performs, for he fixes and stays the Beams of the *Microcosmical Sun* and *Moon*, that so Generation may be made. You know Shoemaker's nail on their Shoes to their Last before they can sew them; the Bones are also framed by his influence, by which this frail Conception is upheld and stayed after it is Born.

4. There can be no Generation without putrefaction; therefore what rayes the Lunaries let fall upon the Seed, and *Saturn* hath fixed, *Jupiter* by his heat and moisture putrifies and concocts, and by his equal temper preserves a harmony in it.

5. As all things are bred by heat and moisture, and fixed by coldness and dryness; so in the Generation of Man there must needs be some exsuperance and abounding; this *Mars* heats, exhales and converts both into Excrements, and also hardens into coverings of the *Embryon*; Indeed his heat is of a drying, burning, calcining Nature; for all things are made better and pure by calcination; so indeed is the *Embryon* in the Womb made fit for growth by the heat of *Mars*.

6. We told you all Generation was performed by heat and moisture, therefore as *Mars* heats and calcines the *Embryon*, so *Venus* moistens it. And here you have the Reasons:

1. Why *Venus* being a cold and moist Planet, should be the Author of Generation, seeing all Generation is performed by heat and moisture; indeed she doth but only add moisture to the heat of *Mars*.

2. Con-

2. Considering what Antipathy there is between *Mars* and *Venus*, and yet what a Sympathy they have in the Generation of Man; and see the reason of that Sympathy and Antipathy of things generated.

3. Seeing all things are generated by a Corruption of the contrary qualities, you need not ask the reason why Man being so Generated, must in time come to Corruption.

4. You see here the reason of those Poetical Fictions that *Mars* and *Venus* were so often found in Adultery, because they perform the very same Office in the Generation of Man.

5. It is proof enough to me, that *Mars* and *Venus* do perform this action of the Conception of Man, because their Bodies in the Heavens are nearest of all the five Planets of the Globe to this our Terrestrial Star.

6. *Mercury* being of a mutable Nature, often applying to the *Sun* and *Moon* and the Planets; *Mercury* maketh the sensible, and (some say) rational part in Man, and so bestows sense and reason upon the *Embryon*; indeed, and in truth, he bestows such a penetrating and acute humour upon the *Embryon*, which stirs up to contemplation inquiring after the reasons of things, for he causeth that inbred desire of knowledge, which is in the Sons of Men: Only here is one thing which seems worth the answering, which is, That those that are Born in the seventh Month, may live by reason of the complement, fulfilling of the Planetary motions, but such as are Born in the eighth Month, are either Born Dead, or Live but a very little while, because the Disposition or Government of the Conception is turned back to *Saturn*, who (they say) is inimical to Nature in all his Qualities.

To this I answer;

1. *Saturn* is inimical, to none but to such as know not his qualities, for he cannot endure ignorant Puppies.

2. 'Tis not the Complement of seven Planets that makes a Child Live, Born at the seventh Month, but the perfection of the number [*Seven*] which if I were writing,

ting Divinity, I could prove by Scripture to be the perfectest number that is.

3. *Hippocrates* may be mistaken in his Book, *De Principiis* and in that, *De Octimestri Partu*, and in that, *De Alimento*; in all which, he goes about to prove, That a Child Born in the eighth Month cannot Live. *Galen*, *Aristotle*, *Plutarch* and others that wrote the same things after him, might be but his Apes; for the Writers of *Egypt*, *Spain*, and those of *Naxos*, they affirm, That Children Born in the eighth Month have lived: Set one against the other.

4. There may be some difference about *Hippocrates* his Months, viz. Whether they were *Solar* or *Lunar*. A *Solar* Month is the time in which the *Sun* is transiting one of the *Signs* of the *Zodiac*, and is very near thirty or thirty one days throughout the year.

A *Lunar* Month is the time that the *Moon* traceth through the *Zodiac*, and consisteth of 27 days some odd hours, and some odd minutes.

5. The Women they wrote of, might be a Month mistaken of their reckoning; that is as easily done, and as often by some, as a Woman can mistake one Shoe for another in the Dark.

6. If the Office of *Saturn* be to retain the Seed in the Womb the first Month, who causeth the Expulsion of the Child in the eighth, which they attribute to him also? Is *Saturn* so old that he hath lost his retentive Faculty.

They that would be knowing Physicians, let them study these Books of mine, viz. *Platerus*, *Sennertus*, *Riverius*, *Riolanus*, *Bartholinus*, *Johnston*, *Veslingius*, *Rulandus*, *Fernelius*, *Sanctor*.

 B O O K I I I .

Of what hinders Conception, together with its Remedies.

IT is most certain, That all Men and Women desire Children, partly because they are Blessings of God, and so Saints desire them, *Psal.* 127. 3. *Lo, Children are an Heritage of the Lord, and the Womb is his Reward.* As also, *Psal.* 128, from the beginning to the latter end, prove it. Or else because they are pretty things to play withal, every like desiring to play with his like. Or lastly, and most probably, Lust is the cause of begetting more Children than the desire of the Blessings of God; for where the desire for Children moves one to the Act of Copulation, the Pleasure in the Act moves an hundred, and such corrupt Principles prove usually baseness in the middle, and bitterness in the latter end, to those that use them. It being apparent by the Curse of God upon *Eve*, *I will exceedingly multiply thy Conception*, that many Children come into the World as a Curse. But I am not now to act the part of a Divine, but of a Physician: And therefore to the purpose in hand,

What hinders Conception, causeth Barrenness.

Barrenness is { 1. Natural,
2. Accidental,
3. Against Nature.

Of each of these in a Section by it self.

S E C T. I.

Of Natural Barrenness.

Natural Barrenness, I call that which causeth Barrenness in a Woman; the Instruments of Generation being perfect in both her self and her Husband, no Preposterous,

sterous or Diabolical course used to cause it, yet the Woman remains naturally Barren; neither Age nor natural Defect, and Diseases impeding, yet she conceives not.

To find out all the reasons of this requires a stronger Head-piece than I have; yet what the Lord hath imparted unto me, I shall freely impart to you.

1. The Man and the Wife that are both of one complexion, seldom have Children; and the reason is clear from the Universal course of Nature, which being formed by an All-wise God of a Composition of Contraries, cannot be increased by a Composition of likes; and although to find two People just in every particular of a Complexion, be a System happily too rare to find, or very seldom found; yet if they be very near of a Complexion, my reason will hold good, and I know no remedy for it, unless they should part; for if the main cause of Marriage be the procreation of Children, I know not but that Marriage which denies this may be unlawful. The truth is, Marriage is the greatest natural action of Mans Life, and he that waits upon God for his direction in it, shall not do amiss.

2. Want of Love between Man and Wife is another cause of Barrenness. That there is an essential, vital Spirit in the Seed of both Sexes, is without all question: (And that made up the basis of *Onan's* sin mentioned in Scripture, in spilling his Seed; the other as Circumstances did but aggravate it, for this God slew him. I believe God hath been more merciful to many in *England* in the same case, yet he is as just now as he was in *Onan's* days). Then secondly, that this Seed participates of the Nature of both Sexes, is very clear, by Mens begetting their like, viz. Men and Women beget Men and Women; then if their Heart be not United in love, how should their Seed Unite to cause Conception? It is reported of two *Theban* Princes, *Eteocles* and *Polynices*, both Brothers, yet a mortal hatred between them, that having slain one another in Battle when their Bodies were Burned (for in those days and places they

they Burned their Dead Corps and entombed only their Ashes) and the Fire parted in the middle and went up in two tops; and if there were such a mumial hatred in their Dead Corps, greater must the hatred be in the Seed of two disagreeing Sexes, because it hath more Spirit in it: And this is the reason there never comes Conception upon Rapes.

It is a sad thing Men should take Women for their Friends that did love them, and then hate them: And as sad that Women when they are Married, should either through pride or folly, or something else, so forget themselves, their Husbands, and their God; that they cannot live quietly with them; and worse than either (if worse can be) is that trick of Parents to compel that their Children to Marry against their minds; such corrupt beginnings usually bring sorrow enough to all parties use them, or have a hand in them; and that they all know by that time they have counted the middle and both ends.

3. A Third cause of natural Barrenness is, the letting of Virgins Blood in the Arm before their Courses come down: These come down in Virgins usually in the fourteenth year of their Age, seldom before the thirteenth, never before the twelfth: And because usually all young Virgins are out of frame before they first break down; the Mother takes the Daughters Piss, and away to Doctor *Dunce* runs she, who knowing something by her water, as much as he could if he looked in a Crows Nest, and gathering by the Mothers talk, and by seeing the party, that fulness of Blood offended, straight prescribes Blood-letting in the Arm (Bleeding and Purging, and Purging and Vomiting, being all the Medicines that many Country Physicians to my knowledge have skill in, or Commonly use) they to whip *Diseases* out of the Body (as *Sextons* whip *Dogs* out of the Church) this is done, and then she is well for a time, the superfluous Blood being taken away, the next year (if she stay so long) she falls in the same case, then the other bout of Bleeding, and in three or four times so serving, especially if the Maid use much exercise, the
Blood

Blood comes not down to the Womb as it doth in other Women, but the Womb dries up, and becomes for ever Barren.

For preventing this for time to come, let no Virgins be let Blood in the Arm before their *Menstrua's* come well done (cases of necessity excepted) but rather in the Foot, for that provokes the Blood downward, and by that means it provokes the Terms.

4. A fourth cause of Natural Barrenness, is loss of carnal Copulation, Men and Women come to the School of *Venus*, either not at all, or so frigidly, that as good never a whit, as never the better.

This is perpetually caused of a cold Distemper and must be cured by such things as heat and nourish.

For the Cure. Let such eat and Drink of the best; *Sine Cerere & Libero friget Venus*, saith the *Latin Proverb*: Without good Meat and good Drink, *Venus* will be Frozen to Death.

Wholsom Food for such, are Cocks stones, *Diet.* Lamb-stones; Sparrows, Partridge, Quails, Pheasants eggs; and take this for an Aphorism of truth, both in this, and all other parts of Physic; *Whatsoever any Creature is addicted extreemly to, they move the Man that Eats them to the like by their Mummial Vertue.* Therefore Partridges, Quails, Sparrows, &c. being exceedingly addicted to Venery, they work the same in those Men and Women that Eat them.

I will give you another. *Look in what part of the Body the Faculty which you would strengthen lies, and take the same part of the Body of another Creature, in whom the Faculty is Strong, as Medicines.* For Example, The Vertue Procreates Lives in the Testicle, therefore Cock-stones, &c. are Medicinal for this Disease.

I have Written enough of this to Wise Men; but because all Men are not so neither *Remedy.* do I know when they will, I shall quote some few Receipts.

1. Let such often eat windy Meats, especially such as nourish much, as Parsneps, Alexanders, Skirrets, Pine-nuts, &c.

2. Let

2. Let them take a Dram of the Electuary *Diasatyriion* every Morning. You may find the way how to make it in my Translation of the *London Dispensatory*.

3. The Stones of a Fox dried to Powder, and a dram taken every Morning in Muskadel.

4. A Dram of *Satyriion* Roots taken in the like manner.

But because I shall touch much upon this in the next Book, I pass it here. And thus much for this Section.

S E C T. II.

Of Accidental Barrenness.

I Call that Accidental Barrenness, which comes by reason of some casual Infirmary upon the Body of the Man or his Wife at a time, which being taken away, the Effect ceaseth.

This is sometimes caused by the Man's part, but most commonly on the Woman's.

Then what I am here to speak to is, *Barrenness caused by some cause which may easily be corrected and remedied.*

Authors have left ways to know, whether the cause of Barrenness lie in the Man or in the Woman, and *Hippocrates* was very busie about it: but because I cannot confide in his Judgment, I shall pass it by in silence.

The most rational way of Knowledge in this Point that ever I read in this case, I shall quote, and give my reason for it; if it do hold true, well and good; if not I cannot help it, for I never tried it. It is this;

Take a handful of *Barley* (any other Corn that will quickly grow, will serve the turn as well) and steep half of it in the Urin of the Man, and the other half in the Urin of the Woman, the space of four and twenty hours, then take it out and set it, the Mans by it self, and the Womans by it self, set it in a Flower-pot, or something else where you may keep it dry, then water the Mans every Morning with his own Urin, the Womans with hers, and that which grows first is the greatest sign of Fruit-

Fruitfulness; if one grow not at all, they are naturally Barren, say Authors; for my part I do not bind any Man to believe it, yet this I say, all Men and Women desire to be Fruitful, and the Urin of one that is Fruitful (probably) is more likely to make a Seed grow, than the Urin of one that is not Fruitful, because there is a Principle of Fruitfulness in the one, not so in the other; and every Man knows (that doth but know his Right Hand from his Left) that Urin is essential to the Body of every one: And if it can shew Disease, why not as well Fruitfulness and its contrary?

But to proceed:

Barrenness Accidental, is either common to both Man and Wife, *i. e.* either of them may be troubled with the infirmity, or else it is proper to the Woman only, this (as I told you) is most frequent; neither is it my purpose here to speak of Diseases incident to Men, which may cause Barrenness for the time being, but of such as properly cause it; for the Instruments of Generation in Man being perfect, his Diet and Exercise according to Rule (which the First Book hath already, and the next Book shall further instruct you in) I know no Accidental Cause of Barrenness in him, if his Body be in Health.

The chief Cause of Barrenness in a Woman, lies in her Womb, and its Infirmities, which what they are, their Cause, Signs and Cure, you shall find in their Order presented to your view.

1. Of Stopping of the Menstrua's.
2. Of Overflowing of the Menstrua's.
3. Of the Flux of the Womb.
4. Of Falling out of the Womb.
5. Of Inflammation of the Womb.
6. Of Windiness of the Womb.
7. Of Heat and Driness of the Womb.

Of these in Order.

C H A P. I.

Of the Stopping of the Menstrua's.

THE *Menstrua's* stop in a Woman,

1. *Naturally,*

2. *Against Nature.*

To know the difference between these, you must have regard to the Age of the Party: In many, the *Menstrua's* appear not till after the Fourteenth Year, in few before, in none till after Twelve.

They stop naturally in some Women about the Fiftieth Year of their Age, in some before; they continue in very few Women after the Five and Fiftieth.

When they stop through Age, the Woman is past Child-bearing, not before, for then it ceaseth to be with her after the Custom of Women.

1. Such as use themselves to much Exercise, *Causes.* have but few of them, but those few are very good Blood, and the reason why they have but few, is because the Blood is consumed by Exercise.

2. Again, many times they are stopped in immoderate Fat People, for their Veins are narrow, and that little Blood they have is turned into Fat.

3. Such as are wasted by continual Sickness, have but little superfluous Blood in them.

4. Sometimes they are stopped by reason the Woman hath the *Hæmorrhoids* or Piles at the time.

5. Sometimes they fly up to some Sore or Ulcers in the Body, as happens to such Women as have a Canker in their Breasts. These I note but by the by. But,

6. Sometimes either a hot or a cold Distemper of the Womb it self causeth it. And,

7. Care, Fear, Sorrow and Grief causeth it.

My present scope is only to speak of the two latter, and more particularly of the last save one; for the Causes of the last being taken away, Effects cease.

The general Signs of a Woman molested with this Disease are Heaviness of the whole Body, Proneness to Vomit, Loathing of Meat, and certain tremblings, such as happen to Women with Child, pains in the Back, and sometimes in their Stomach and Neck, and Breast, the hinder parts of the Eyes, and the fore part of the Head, and sometimes their Body swells.

The diversity of the Cause may be partly known by the relation of the Sick. *Particular.*

A cold Distemper is known by Dulness, Sleepiness, Slowness in Moving, a Pale, Whitely, Leaden Colour. A hot Distemper is known by the contrary Signs. I am no way ignorant of the ways the Ancients used for the Cure of this Disease in Women; because I like them not, I shall make bold to leave them out, and insert my own, for which I shall give my reasons. Considering then that the stopping of the *Menstrua's* come through some default in the Womb usually, the best way to help it, is by strengthening the Womb. I shall give you first the way of Cure.

Secondly, Cautions in using it.

1. Let the Patient so grieved Sweat, for that opens the Pores. The best way is to Sweat in a Hot-house. *Cure.*

2. Let the Womb be strengthened by drinking a draught of White Wine, wherein an handful of stinking Arach being first bruised, hath been boyled; the Herb is common, it grows almost upon every Dung-hill throughout the Nation. It by a secret Magnetic Vertue strengthens the Womb, and by Sympathy removes any Disease thereof.

3. If there be, together with this infirmity, Pains in the Head, as usually there is (for there is great Sympathy between the Head, and the Womb, and that's the reason all Cephalic Herbs, almost strengthen the Womb) add a handful of *Vervein* to it, which by a like Magnetic Vertue strengthens both Womb and Head.

4. This being used two or three days, if they come

not down; Take of Calaminth, Pennyroyal, Thyme, Mother of Thyme, Bettony, Dittany, Burnet, Feather few, Mugwort, Sage, Piony-roots (the Female are best in this case, let Men part their Pleasure) Juniper-berries; half an handful of these, or so many of them as can be gotten, boiled in Beer, and drank for ordinary Drink.

5. Take one-part of Gentian, two parts of Centaury, Distil them with Ale in an Alembec, after you have bruised the Gentian roots, and infused them well: This water is an admirable Remedy, not only to provoke the Terms, but also to resist the Pestilence, to help stuffings in the Stomach, the Spleen, to purge not only the Womb, but also the Body of Cholerick and Corrupt Humours. If so be you have not this Water in a readiness, Take a dram of Centaury, and half a dram of Gentian roots, beat them to Powder, take it in the Morning in White-wine; or you may boil an handful of Centaury, and half an handful of Gentian-roots bruised, and boil it in Posset-drink, and drink a draught of it at Night going to Bed.

6. The Seed of wild Navew beaten to Powder, and a dram of it taken in the Morning in White-wine, doth the like.

7. Alexander-roots bruised and boyled in the like manner, performeth the same Office; other Simples which are Medicinal, are the roots of Parsly, Fennel and Lovage, Angelica-roots, the Herbs of Chervil, Masterwort and Sage, perform the same; you may use them at your discretion.

If this do not the deed, you must let them Blood in the Legs.

C A U T I O N S.

Caut. 1. Give not any of those to any that is with Child, lest you turn Murtherers; wilful Murther seldom goes unpunished in this World, never in that to come.

2. Give your Medicines a little before the Full Moon, or between the New and full Moon, for then Blood encreaseth

creaseth, but never in the Wane of the Moon; for if you do, you had as good give them to an Oak. The Moon hath great influence upon all Elementary Bodies, but more upon Women and Men, because they are of her own Sex.

3. Let the Patient use much Exercise.

4. If the Body be troubled with evil humours, let them be purged out. The third Chapter will instruct you how.

5. Sometimes (though but seldom) they are stopped through fulness. This is known by vehement Pain about their Reins, their Veins are swollen, and they are such People as live idly, and abound in Blood.

Such must be cured by Bleeding in the Arm, for fulness causeth distention or stretching; and distention hinders extramission: And Bleeding in the Foot makes the distention greater, as was well noted by Dr. Riverrius, Physician to the French King.

But let this be done with good advice, and great wariness.

C H A P. II.

Of the Overflowing of the Menstrua, &c.

1. **T**hey are said to overflow, when they continue longer than their usual time; their usual time of continuance is two or three days; in some Women that give themselves to no Exercise, four or five days.

2. When they come oftener than the Legitimate time. Their Legitimate time is, the time that the Moon Travels through the Twelve Signs of the Zodiac that is Twenty Seven Days, some odd hours, and add Minutes.

It is caused.

Cause.

1. By Rupture of some Vessel.
2. By immoderate Purgation.
3. By some concurring Humour.
4. By hard Labour in Child-bed, or unkind handling in it.

D 2

Signs.

Signs. If the Vessels be broken, the Blood gusheth out abundantly in heaps.

If of some gnawing Humour, they are not much in quantity, but they come with much pain.

The other are easily to be known.

Caution. Such Women as are subject to this Disease, suffer Abortion upon every slight occasion.

Let their Diets be Meats Roasted dry.

Let them abstain from Exercise and moving as much as may be, and from all cold Drinks.

Because this Disease weakens the Womb much, strengthen it as you are taught in the Chapter before.

And here I confess I differ from all Physicians that ever wrote, for they all Unanimously hold that the Disease is first to be cured before the part grieved be strengthened; whereas I counsel to strengthen the part first, that so Nature may be able to help on in this Cure; the Work will be better and sooner done with Natures help than without. Having first strengthened the Womb, proceed to the Cure thus:

Cure. 1. Anoint the Reins of the Back with Oyl of Roses, Oyl of Myrtle, or Oyl of Quinces, which you please. I suppose the last mentioned to be the best, do thus every Night, and when you have so done, wrap a piece of white Bays about your Reins, the Cotton side next your skin, and keep the same Bays always to it.

2. To inject the Juice of Plantane into the Womb, is an admirable Remedy.

3. Sage, the roots of Bistort and Tormentil, Cinquefoyle, Knotgrass, Comfry, Sanicle, Ladies mantle, Golden Rod, Loostrife, Meadswear, Archangel (that Blasphemous Name our Physicians give Dead Nettles) Mouse-ear, Solomons-Seal, Purslane, Sorrel, Red-Beets, Shepherds-purse, Red-Roses, Acorn cups, the Bark of Oak Trees, Red Coral, Mastich, are Medicinal, boiled in your ordinary Drink.

I could wish from my Heart you knew all these Herbs; you cannot expect I should travel all over the Nation to teach you; you see what ignorance the Learned College of Physicians hath trained you up in; instruct you one
another

another as well as you can, know that you were not born for your selves alone, and I will do what I can to instruct you in the knowledge of Herbs before I am half a Year Elder.

4. Above all, I commend this Medicine to you : Take of Comfry Leaves, or Roots, and Clowns-Wound-wort, of each an handful, Boyl them well (being first bruised) in Ale, and drink a good draught of it now and then, this (with the Blessing of God) will help you, though the Mouths of the Vessels be open.

5. Take Cinnamon, Cassia Lignea, Opium, of each two drams ; Myrrh, White Pepper, Galbanum, of each one dram, Dissolve the Gum and Opium in White wine, beat the rest into Powder ; then make them into Pills by mixing of them together exactly, and let the Party Diseased take two Pills every Night going to Bed, let not both the Pills contain above the weight of fifteen Grains.

C H A P. III.

Of the Flux of the Womb.

Descrip- tion. **F**lux of the Womb is continual Distillation from that part of the Body for a long time together, Nature carrying out the Excrements that way which should be voided some other way.

The Form and Colour of what is voided, shews what humour offends, (if I had written to Scholars, I would have said the peccant humour) for,

Cause. In some it is Red, like putrified B'ood, and that proceeds from Blood putrified

In some it is White and Pale, and that proceeds of Flegm.

In some it is Yellowish, and that signifies Choler.

If pure Blood come out, if a Vein were opened, either some Corrosion or Gnawing of the Womb is to be feared, or else some Laceration or tearing in her last Delivery.

and it is to be feared the Midwife acted not her part either like an honest, or like a knowing Woman.

All of them are known by these Signs: The Signs. place of Conception is continually moist with the Humours, the Face is ill coloured, she distasteth and abhorreth her Meat, breaths difficultly, the Eyes are swollen, sometimes with pain, sometimes without.

The Cure is different as the Cause; For,

If pure Blood come out, you must let Blood *Cure.* in the Arm in the first place, and the Cephalick or Head Vein is the fittest; for unless you draw back the Blood, you can never stop it, as you must Pump out the Water of a Ship before you can stop the leak.

Then use the latter Medicines in the last Chapter, made of Comfry-roots and Woundwort.

The Juice of Plantane injected into the Womb, is good; and if you add the Juice of Comfry to it, it were better. I have taught you how to keep these Juices all the Year in my *English Physician Enlarged*, the last Edition.

If Flegm be the cause, let Cinnamon be a Spice used in all her Meats and Drinks, and let her use her Body to hot Antidotes, as Venice-Treacle, Mithridate, &c. to take a little every Morning.

Let her take of Costmary, Agrimony, the Bark of common Elder, Dwarf Elder, Caraway Seed bruised, Liquorish, of each an handful; which boiled in a Pottle of White Wine (or for want of it Rhenish Wine) to a Quart, drink half a Pint of it every Morning, adding half a dozen drops of Spirit of Castoreum to it, and an Ounce of Syrup of Roses with Agarick.

Let her boil Burnet. Mugwort, Fetherfew and Vervain in all her Broaths.

Let her, if she please, purge her Body with Pills of Amber (you may find them, and the way how to make them, in my last Edition of the *London Dispensatory*) she may take a Scruple at Night going to Bed, they will not work till next day, and use this divers Nights.

Half

Half a dram of Myrrh taken every Morning, is an excellent Remedy for this Infirmary.

If it come of Choler, let them take Borrage, Bugloss, Red Roses, Endive and Succory Roots, Lettuce, White Poppy-seeds, of each a handful. Boil them in White-Wine, from a Pottle to a Quart; let her drink half a Pint every Morning, to which half Pint add Syrup of Peach-Flowers, and Syrup of Cichory with Rhubarb, of each an Ounce. It will gently Purge her, you may find the way how to make them in my last *Edition* of the *London Dispensatory*.

After the use of this some Mornings, let her take the Powder of Ivory and Milleto of the Oak, of each one Scruple, mix'd with half an Ounce of Conserve of Roses, every Morning for a Week together (I never knew any Author could give a reason why Milleto of the Oak should be better than any other Milleto, neither do I believe it is.

Lastly, If it come of Putrified Blood, having first let Blood in the Foot, strengthen the Womb as you were taught before.

I know all Writers hold Melancholy to be one cause of this evil, but I am of a contrary Opinion, unless (as many do) they take adust Choler and adust Blood to be Melancholy; for Melancholy is altogether retentive, and how can that cause Expulsion?

I shall conclude this Chapter with Three General Rules, make much of them.

1. Let the Patient forbear violent Motions, Passions and Perturbations of Mind.

2. Let them forbear all sharp and salt Meats, and such things as provoke Urin.

3. Of Dead Nettles (which our Blasphemous Physicians call *Arch-Angel*, whereas the word *Michael*, who is the *Arch-Angel*, signifies *as God*) there are three sorts, White, Red and Yellow, viz. their Flowers are of that Colour; the White Flowers helps the White, the Red helps the Red, and the Yellow the Yellow Flux in Women. You may use them which way you please.

To Cure all Diseases, read my *Platerus, Sennertus, Riverius, Riolanus, Bartholinus, Johnstons, Vestingius, &c.*

C H A P. IV.

Of the Falling out of the Womb.

Descrip- tion. **T**HE Womb is said to be fallen out when it is so turned down that it sticks out, for it is never loosed from its Ligaments.

Cause. It may be caused by some Fall, by a Blow, by Overlifting, by vehement Trouble of Mind, by sore Labour in Child Birth, by unskilful drawing out the Child, especially if it be Dead, or of the After Birth, by *Mother Careless* when she turns Midwife.

Signs. The Disease is obvious to the Eye, and that is Sign enough.

Cure. The vulgar way of Cure is to put it in again with a hot Cloth, and there it will stay as long as a Cat tied to a Pudding; and if it be swell'd that it will not up, bath it with a Decoction of Mallows, Linseed and Fenugreek seed boiled in Water; and if this do it not the first time, use it the second; and when you have got it up, let the Woman lie with her Legs close together; and for fear she should not, tie them together with a Swathing Band; they should stop it with a Cork, and tie a Bladder over it also.

Let her use Odoriferous things to her Nose; such be Civit, Galbanum, *Syrax Calamitis*, Wood of Aloes, &c. Let her apply stinking things to her Womb, such be *Assa foetida*, Oil of Amber, the smoak of her own Hair being burnt.

This is most certain, That the Womb flies from all stinking Things, and applies to all sweet Things, therefore these are good; as also to apply a Plaister called *Hystericum* (you may find it in my last Edition of the *Dispensatory*) to the Belly, in the middle of which Plaister, place some Cotton, and upon the Cotton four or five

five Grains of Civet, and let the Civet lie just upon her Navel.

But my own Magnetick Cure is this:

Take a common Bur-leaf (you may keep them dry if you please all the Year) and apply to her Head, and that will draw the Womb upward: In the Fits of the Mother, put it under the Soles of her Feet, and it will draw it downwards. Bur-seed beaten into Powder will do the like, they command the Womb which way you please, and by orderly usage will Cure any Disease of it.

'Tis a Plant of *Venus*, and is best gather'd when she is Angular and strong in her hour, and the Moon applying to her.

If it will not readily go up, by reason of Carelesness in not using the Remedy time enough; you may bath it as you were told.

CHAP. V.

Of the Inflammation of the Womb.

THE Womb is Inflamed by many Causes. Causes.

1. By a Blow.
2. By Stopping of the Terms.
3. By Abortion.
4. By Ulceration.
5. By Immoderate Letchery.
6. By over-much Walking.
7. By Colds.

Its Companions are an acute Fever, pain in the Head, especially about the hinder part or Signs: Root of the Eyes, Cramps in the Arms, Fingers and Neck; the Womb is vexed with Panting Pains? If all the Womb be Inflamed, it will be pained all over; if but part, the Pain will be where the Part Inflamed is: For, if the hinder Part be Inflamed, the Back is pained most, and then they cannot go well to Stool, because the Right Gut is pressed together; or if not so, 'tis Distempered.

If the Fore part be Inflamed, there is pain about the Bladder, and the passage of Urin is hindered; they make Urin with difficulty, because the Passage is on the Fore-part of the Womb.

If any of both sides be Inflamed, the Leg next the Inflamed sides, moves but slowly and heavily.

If it be in the Neck of the Womb, the passage is hard, close and burning hot.

For Cure, First strengthen the Womb, as *Cure.* you were taught before, for this may Cure it by Sympathy. If you can do a thing by fair means, never attempt it by foul.

Endive and Succory-roots are commended by Authors in this Disease, being boiled in clarified Whey. But my own Directions are these few.

1. Clarifie your Whey, then boil Plantane Leaves or Roots in it, and drink it for your ordinary Drink. Then,

2. Inject the Juice of Plantane into the Womb with a Syringe: If it be in Winter, when you cannot get the Juice, make a strong Decoction of the Leaves and Roots in Water, and inject that up with a Syringe, let it be but Blood-warm. This Medicine is worth a Thousand.

3. If the Body be Costive, use a Clyster.

4. Let them avoid movings of Body, and Troubles of Mind.

I seldom prescribe Diets to Women, because they have gotten such a trick they will keep none; yet because it is very probable there are some wise Women (it were a hard case else) I shall intreat them to use a very slender Diet and let it be of such Food as is cold and moist. Barley-Broth is an admirable Remedy for them; it were very well if they could satisfie themselves with it, and *Panada*. As for Drink, let them forbear all Wine, and Strong Beer, much more Strong Water.

5. In all Inflammations, especially if the Inflammation be great, Blood-letting is an excellent and admirable Cure, as also very speedy. In this case the best way is, to Bleed them in the Anles, because of the immediate Passage between the Vein *Saphana* and the Womb.

6. Out-

6. Outwardly apply to the Region of the Womb Wooll moistened in Vinegar of Rosess.

7. If the Inflammation be near the neck of the Womb make a Pessary of Wooll; dip it in Juice of Plantane, or Juice of Purslane, or Juice of Sengreen, and put it up the Privities.

CHAP. VI.

Of Windiness of the Womb.

THE Womb is sometimes afflicted by Wind, or puffed up; and this sometimes appeareth to the Eye of Sense, and sometimes it cannot be discerned but by the Eye of Reason.

Authors differ much in the Cause, and as much in the Cure; however, they say, the Signs are, a Swelling in the bottom of the Belly, pricking Pain in the Stomach, Back and Head, Distention of the Sides: And sometimes they say, Women feel Wind coming out of their Privities (if you will believe them.)

To tell you the truth, my Opinion is, That the Disease you call the *Fits of the Mother*, is nothing but a Windiness of the Womb, which because it hinders not Conception that I know of, I have nothing to say to it at this time; however, if any Woman will not believe me, I cannot help it; 'tis but forbearing windy Meats, and taking such things as expel Wind, and strengthen their Womb, as they were taught before, and then it will (together with Nature) help it self.

As for Moistness of the Womb, which many speak and write of, how that the Womb when it is over-moist, will not retain the Seed, the thing is very probable, but the very same with a Flux of Flegm, and to be Cured the same way.

C H A P. VII.

Of Heat and Driness of the Womb.

THE Signs were shewn you before. The Disease is most incident to Women of a Choleric Complexion.

As for Remedy, such Herbs as cool and moisten are very Medicinal; of which stinking Arrach (used as you have been taught before) seems to bear the preheminance.

Neither are Plantane and Mallows much inferior to it, used as before, especially Plantane.

Goats Milk often drunk with Honey or Sugar, is a very excellent Drink for Women troubled with this Disease; and if so, then other Milk cannot be bad.

And many other Herbs are Medicinal for this Infirmitie; all which, or so many of them as you can get, you may boil with a Sheeps Head, till you have boiled it all to pieces, and use the Decoction either as Drink, or in Potage.

The Herbs are these, Vine-leaves, Willow-leaves, Endive, Succory both Roots and Leaves, Violet-Leaves, Strawberry Leaves, Raisins of the Sun, Borage, Bugloss, either Leaves or Flowers.

If you please, in such a Decoction you may take ten or twenty Grains of Red Coral, mixed with as much Cinnamon. See my *English Physician* for this more at large.

If your Body need Purging, take such Medicines as Purge Choler, and without cool the Reins, or else you were as good do nothing. Of which Cassia Fistula newly drawn, seems to me to be the best: You may take an Ounce of it when you go to Bed. Never fear the following of your Business the next day.

Lastly, Apply to your Navel a Cere cloth, which you may find in my last Edition of the *London Dispensatory*, called by name *Ceratum Santalinum*. Other Remedies you may find in this Book more at large, to which I refer you.

I con-

I confess I could have prescribed many other Medicines, as other Authors have done before me, as Pessaries, Baths, Fomentations, &c. but these, if rightly used, are enough, for I write to help you, not to trouble you.

S E C T. III.

Of the Barrenness against Nature.

IT is not one Physician's Opinion alone, That many Women are made Barren by Diabolical means.

I do not call them Diabolical, because they cannot be acted without invocation of Evil Spirits, but because they are done by abuse of Nature; for as the right use of natural Things is from God, so the abuse of them is from the Devil. And so many unworthy Creatures are wont to serve Men and Women at the very time of their Marriage, that the Man can never (before it is remedied) have to do Carnally with his Wife, which is all Publick Marriages were good for: Some, although the Scripture (that I know of) give no publick Rule for Marriage, yet we all know Marriage is a civil thing; therefore ought more properly to belong to the Civil Magistrate, than to the Clergy-Man; but the Clergy get Money by it, that's the Key of the Business.

However, to prevent such Mischief, Authors have left ways: As,

1. To carry *St. John's wort* about them, which for that cause was called *Fuga Dæmonum*, A driver away of Devils.

2. To carry a Load stone about them.

3. A Plaister of *St. John's-wort* laid to the Reins.

4. A whole Swill hung over the Bed.

5. The heat of a Turtle Dove carried about them.

Cum multis aliis.

But suppose the Mischief be already done, and the Man cannot give his Wife due Benevolence, how may it be helped? In this I will tell you no more than I have known tried. The Cure is easie, and was done by the

Man

Man only making Water through his Wives Wedding Ring, so there was one Superstition helped another.

Such as would be skilful Physitians, let them read these Books of mine, viz. *Platerus, Sennertus, Riverius, Riolanus, Barbolinus, Johnston, Veslingius, Rulandus, Fernelius, Sanctior, Cole, &c.*

B O O K IV.

Of what binders Conception.

I Shall deliver my mind in this,

1. *By way of Ordering the Body.*
2. *By way of Medicine.*

And let each of these stand in a Section by it self.

S E C T. I.

How a Woman that would have Children, should order her Body.

1. **I**F Women would be Fruitful, let them give themselves to exercise. Idleness is hateful to God, and destructive to the Creation; and that's the reason such Women that live idly (as most of our City Dames do) have so few Children, and those they have, seldom live, but are troubled with unseparable Diseases till they Die: Or if they live, they are so spoiled by a pish Education, that they seldom come to good: Whereas Poor Men and Women that labour hard, have many Children usually, and they are strong and lusty.

I shall (to pleasure you good Women) give you a short Paraphrase upon both *Exercise* and *Rest*, yea, such a one, that if you mean to be wise, you may know what is most fitting for your own Bodies: But if
you

you never intend to be wiser, you shall not blame me, when you whine for lack of Children, or for the Death of those you had.

Exercise is either *Moderate*, or *Immoderate*.

Moderate is neither too *Much*, nor too *Little*.

Immoderate is either *vehement*, or *Excessive*

Moderate Exercise.

1. Stirs up Natural Heat.
2. Quickens the Spirits.
3. Opens the Pores.
4. Wafts the Excrements of the third Digestion.
5. Makes the Body, Senses and Spirit strong, and that's the way to have strong Children.
6. Comforts all the Limbs.
7. Helps Nature in all her Exercises, which procreation of Children is none of the least.

Immoderate Exercise (which is a thing our City-Dames are utterly unacquainted with, unless it is *Exercise* of their Tongues,)

1. Wastes, Dries, Consumes, Wearies both Body and Spirits.
2. Hurts the Body, in every part.
3. Overthrows Nature's Actions.

Rest is *Moderate* or *Immoderate*.

Moderate Rest,

1. Comforteth and Refresheth Nature.
2. Recruits a Tired Brain.
3. Maintains Health.
4. Strengthens both Body, Senses and Members.

Immoderate Rest, or extream Idleness.

1. Dulls both Mind, Senses and principal Instruments of the Body.
2. Causeth Crudities, evil Humours, evil Excrements; Cold, Sickness, infinite Infirmities, above half the Infirmities that accompany the Body of Man and Woman, and therefore it was Nobly done of *Lycurgus* the *Spartan*, to compel every one to work four hours in a day.

It hastens old Age.

It causeth Deformity.

Hark,

Hark, you Women, if you would be Young and Fair, use your selves to Labour.

And now, if you can find any of these accidents in your selves, you know both the *Cause* and the *Cure*.

Secondly, *Discontent* wonderfully hinders Conception, and *Content* furthers it as much.

1. I shall speak of *Content*, in which consider,

1. *Content of Mind* Dilates the Heart and Arteries whereby the Vital Blood or Spirit is sufficiently distributed throughout the Body, and thence arise such affections as Please, Recreate and Refresh the Nature of Man, as Hope, Joy, Love, Gladness, Mirth, &c.

2. They Comfort and Strengthen not only the parts of the Body, but also the Operations and Imaginations of the Mind; For it is agreed upon by all Authors, yea, the truth it self hath set its Seal to it, that the Imagination of the Mother Operates most for cibly in the Conception of the Child. How much the better then were it for Women to lead *Contented* Lives, that so their Imagination may be pure and clear, that so their Conception may be well Formed, than to Vex and Fret and Fume, and Fling and Throw, Murmur and Repine, and fill their Minds all full of distracting Cares and Fears, as an Egg is full of Meat, making a Tumult in their Spirits, and Bringing all their Thoughts into such a Confusion, that they look more like Beasts than Women, so that if they could but see themselves, they could not but be ashamed, to see how like Antics they are. The best Medicine I can prescribe them in this Disease, is this, That they would give their Minds often to Read that excellent Book of Mr. *Jeremiah Burroughs* Entituled, *Christian Contentment*, where I am confident they shall find all their Objections answered; and a Woman seldom wants Objections, if she do but look upon her Apron-strings.

As for *Discontent*, I shall give you my judgment.

1. As a *Physician*.

2. As a *Divine*.

1. As a *Physician*.

1. It stirs up such affections in the Body as are *Inimical*

mical both to Body and Mind, and therefore must need either Kill or Spoil the Child in the Womb: Such are Anger, Passion, Hatred, Fear for things to come, Fear for things past, Sorrow, Sighing and Grief of Mind. All these Corrupt the very Nourishment wherewith the Child is Nourished in the Womb, and oftentimes Kills the Fruit in the very Bud.

2. It diverts the Vital Heat from the circumference to the Center, thereby consuming the Vital Spirits, by which means they come very slowly, or not at all to the Child.

It Destroys, Overthrows, Murthers both Body and Mind.

4 It hastens old Age and Death, by consuming Radical Moisture.

2. *As a Divine*, I beseech you let my counsel be acceptable to you, consider what you do.

1. When you have been Discontented twenty four hours, you are never the wiser, never the nearer to the obtaining of what you desire; *Who by taking care can add a Hairs Breadth to his stature?* And what a foolish thing is it to do your selves so great a mischief without the least hope of doing your selves the least good?

2. Discontent keeps you from the good you desire. You will not give your Children a thing while they cry, neither will God you whilst you are Discontented.

3. It makes your Evil worse; because others wrong you, you will wrong your selves, because you want temporal things, you will want Health also.

4. All things come by the Providence of God; and whatsoever Mans end be, his ends are always good. *Are not two Sparrows sold for a Farthing, and yet not one of them falls to the ground without your Father?* If God takes care for the Sparrows, one of which is worth but half a Farthing will he not take care for you?

5. It shews your Spirits are linked to the World, and not Risen with Jesus Christ; for if Discontent for things of this World take up your Thoughts, tell me what of you

you is risen with Christ? *He that is risen with Christ, minds the things that are above.*

6. It shews you are little provided for Death; if you knew you must leave the World, why are you Discontented that it leaves you?

7. You deny Eternity; for if you knew the World should be consumed, you would use it to tread upon, not to fill your Pockets with.

8. Your interest in Christ is but little; for *where the Carcass is, thither will the Eagles gather together.*

9. How justly may God withdraw his Protection from such as cannot rest upon it without Discontented Hearts.

10. You put away your own comfort. All true comfort comes from the Holy Ghost *the Comforter*; and the Holy Ghost seldom or never rests upon a sad Soul. And therefore the Prophet *Elisba* called for Music to cheer his Spirits, before he was fit to receive the Spirit of God. Consider these things, and you shall see what a folly and madness *Discontent* is.

That you have two Ways, or Means of Fruitfulness.

1. *Exercise of Body.*

2. *Content of Mind.*

I have but one more, and that is, *To preserve the Womb in a due Decorum.* I note, it here only, because People are very ignorant in Physic: The former Rules will help you, if you would have Children, see that the Menstrua's come down in good order, the Colour of them will shew you what Humour offends; Purge it out; the former Rules will Direct you. I mean those in the last Book, in the Chapter, *Of Flux of the Womb.* If they come down Discoloured, it shews ill Diet. If pure Blood comes down, be sure that Woman is very prone to conceive with Child.

To Cure all Diseases, read my *Platerius, Sennertus, Reverius, Riolanus, Bartholinus, Johnston, Vesslingius, &c.*

S E C T. II.

Medicines for a Woman that would have Children.

THis I shall deliver to you,

1. *By way of Caution.*

2. *By way of Precept.*

By way of Caution.

1. Use not the Act of Copulation too often: Some say it makes the Womb slippery: I rather think it makes the Womb more willing to open than shut. Satiety gluts the Womb; and makes it unfit to do its Office, and that's the reason Whores have seldom Children? And also the reason why Women after long absence of their Husbands, when they come again, usually soon conceive.

2. Let the time be convenient, for fear of surprize hinders Conception.

3. Let it be after perfect Digestion, let neither hunger nor drunkenness be upon the Man or Woman.

4. Let the desire of Copulation come Naturally, and not by Provocation. The greater the Womans desire of Copulation is, the more subject is she to Conceive.

5. Women are more subject to Conceive a day or two after their Monthly Terms are stayed.

6. Avoid Eating, or Bearing about you all such things as cause Barrenness: Such be the Bones of a Staggs Heart, Emeralds, Sapphires, Ipe-Berries, Jet, Burnet Leaves and Roots, Harts-tongue, Steel dust, Mints, &c.

7. Apish ways and manners of Copulation hinder Conception.

By way of Precept.

1. The Runnet of an Hare mixed in a little Cotten and put up into the Womb as Pessary, and remaining there a day, is an excellent Remedy: But let it be done presently upon the stopping of the Menstrua's, and tied up in a Linnen Cloath, and a string tied to it, that so you draw it out again, else you will make mad work.

2. If

84 Culpeper's Midwife Enlarged.

1. If the Womans Body be too hot, letting Blood in the Vein *Saphena*, profits much. 1. Because it cools.
2. Because it cleanseth the Womb.

3. A Load-stone carried about the Woman, causeth not only Conception, but concord between Man and Wife.

4. The Heart of a Male *Quale* carried about the Man, and the Heart of a Female about the Woman, further Conception, exceedingly, and causeth Mutual Love.

5. The Root of *Eringo*, *Piony* and *Satyryon*, being eaten, cause Conception.

6. Exercise your Body before you take counsel of the under Sheet; go to the School of *Mars*, before you go to the School of *Venus*.

7. A Plaister of *Labdanum* spread upon Leather, and applied to the Region of the Womb, mightily disposeth it to Conception.

These Rules are excellent. I confess many other may be added in respect of *Food*, *Diet* and the like; for which take this general Rule, *All Creatures that are fruitful, being eaten, make those fruitful that eat them, as Crabs, Lobsters, Prawns, &c.*

Likewise the Ancients have left many ways. You may take them as Meats or Medicines; some of which are these:

1. Castoreum in Powder, take halfe a dram, or a scruple, in Malmsey in the Morning.

2. The Womb of a Hare beaten to Powder, and taken in like manner.

3. A Scruple of *Galangal* taken every morning in Powder, rids the Body of such infirmities as cause Barrenness: Take it in White-wine, And truly I believe for very moist Women, there is scarce a better Remedy.

4. The Stones of a Fox dried and beaten to Powder, and a dram taken in the Morning in Sheeps Milk.

5. The Stones of a Boar used in the like manner.

6. The Brain of Sparrows and Pigeons eaten, and (for ought I know) you may eat Fleth and all, for they are very fruitful Creatures.

7. The

7. The Pizle of a Bull dried and grated to Powder, and a dram taken at a time.

8. To hold sweet things to the place of Conception, before the act of Copulation, because they draw the Womb done; but after the act, to the Nose, to draw the *Matrix* up.

These, with many others, too tedious here to relate, have been quoted by Authors.

Such as would Cure all Diseases, let them read these Books of mine, viz. *Platerus, Sennertus, Riverius, Riolanus, Bartholinus, Johnston, Vessingius, Rulandus, Sanctör, Cole, &c.*

BOOK V.

A Guide for Women in Conception.

SOME Women are so ignorant, they do not know when they are Conceived with Child, and others so coy they will not confess when they do know it, I shall labour to help the former: The latter if they will learn to be a little wiser, may help themselves.

I shall then divide this Book into these Chapters.

1. *Signs of a Woman Conceived with Child.*
2. *Whether a Male or Female be Conceived*
3. *Of Conception of Twins, and the Reasons.*
Authors Confuted.
4. *Of imperfect Children.*
Authors Opinions.
My own.

C H A P. I.

Signs of Conception.

MAny are the ways Authors have left for Women to know whether they bewith Child or not, which happens true in many Women, but not in all; some of which I shall quote, *viz.*

1. A coldness and chillness of the outward parts after Copulation, for the heat retires to make the Conception.

2. The Belly waxeth very flat, because the Womb closeth it self together to nourish and cherish the seed.

3. Wringing or Gripping pains like Cramps happen in the Belly about the Navel.

4. Loss of Appetite to Victuals. and four belchings, exceeding weakness of Stomach.

5. Divers Appetites and Longings are ingendred.

6. If cold water be drunk, a coldness is left in the Breast.

7. The tops of the Nipples look redder than formerly.

8. The Breasts begin to swell and wax hard, not without pain and soreness.

9. The Veins of the Breasts are more clearly seen, than they were wont to be.

10. The Veins of the Eyes are clearly seen, and the Eyes seem something discoloured, as a Looking-glass will shew you: This is a good sign.

11. The Body is weakned and the Face discoloured.

12. The Excrements of the Guts are voided painfully, because the womb swelling, thrusteth the right Gut together.

These be the vulgar rules, or at least the best of them. Give me leave to deliver what I have known to be true, and never yet failed me.

1. If under the Eye the Vein be swelled, I mean, under the lower Eye lid, the Veins in the Eyes appearing clearly, and the eye something discoloured, if the Woman have not her Terms upon her at the time, nor watched the Night before, you may certainly conclude her

her to be with Child : And this appears most plainly just upon her Conception, and the first two Months. I have told many Women of it before they have been with Child a fortnight, and never failed.

2. Stop the Urin of the Woman close in a Glasse three days, and then strain it through a fine Linen Cloath ; if you find small living Creatures in it, she is most assuredly conceived with Child ; for the Urin which was before part of her own substance, will be generated as well as its Mistress,

3. Take a handsom green Nettle, and put it into the Urin of the Woman, cover it close, and let it remain in a whole night, if the woman be with Child, it will be full of red spots on the morrow ; if not, it will be blackish.

And thus much for Prognosticks, whether a Woman be with Child, or not.

C H A P. II.

Whether a Woman be Conceived of a Male, or of a Female.

Herein also I shall

1. *Deliver you the Opinions of Authors.*

2. *What I have found to be true by Experience.*

First, Authors give these to be signs of Conception of a Male.

1. The Woman when she riseth up from a Chair, or the like, doth sooner stay her self upon her right hand than on the left.

2. The Belly lies rounder and higher that when it is a Female.

3. The Child is first felt to stir on the right side, because according to *Hippocrates* the Male Children lie on the right side of the womb.

4. The Woman breeds Boys easier and with less pain than Girls, and carries her burden not so heavily, but is more nimble in moving,

5. The

5. The right Breast is more plump and harder than the left, and the right Nipple redder.

6. The colour of the Woman is more clear, and not swarthy as when she Conceives a Girl.

The contrary to these are signs of Conception of a Female; it were but loss of time, and blotting of Paper to quote them.

These are some of the vulgar Rules, and the best of them; I never knew these fail.

1. If the circle under the Womans Eye, which is of a wan blew colour, be more apparent under the right Eye, and the veins most apparent in her right Eye, and the most discoloured, she is with Child of a Boy; if the marks be most apparent in the left Eye, judge her to be with Child of a Girl.

2. Let her milk a drop of her Milk into a Bason of fair water, if it sinks to the bottom as it drops in, round in a drop, it is a Girl she goes withal; for if it be a Boy, it will spread and swim at top; this I never knew fail, though it be contrary to all Authors that ever I read.

C H H P. III.

Of the Conception of Twins.

Authors make some flutter about the Conception of *Twins*, and what the reason should be; as also how many Children a Woman might naturally have at one Birth.

The Ancients held a Woman might Naturally have 7 three *Boys*, three *Girls*, and one *Hermaphrodite*; and their opinion was grounded upon another as childish (for one error ushers in another) because they conceived a Woman had seven Cells in her Womb, but long since Anatomists beginning to grow pretty perfect in their mutual Operation, having found out that the Womb had but one Cell, this ridiculous Opinion was quickly exploded.

Others

Others hold a Woman can Naturally have but two Children and their reason is, because she hath but two Breasts: I know no reason but why they may as well hold a Woman can go but two miles, because she hath but two Legs. We know well enough, that whatsoever is against nature, is miraculous: and we know as well, that 'tis no miracle for a Woman to have three Children at one Birth.

In *Aegypt* many times Women have five or six Children at one Birth; the reason is supposed to be the fruitfulness of the place; and if so (as is probable) then let Women that would be fruitful, live in fruitful places.

Aristotle quotes a Woman that brought forth twenty perfect Children at four Births.

Tragus tells a story of another in *Aegypt* that had seven Children at one Birth.

All this is nothing to what *Albertus Magnus* talks of; for he tells of one Woman who had twenty two perfect Children in her Womb at one time, and miscarried of them all; and of another who had an hundred and fifty at once, all as big as a mans little finger.

Besides, they say in a Monastery in *Holland*, there remains a Tomb of one *Margaret*, a Countess of *Holsted*, who had three hundred sixty four living Infants born at a Birth and all Christned I urge no Man nor Womans faith, to believe these things: But come,

First, To the cause of Conception of Twins, or more Children than one at once.

Secondly, Whether Twins be Conceived at one and the same time?

I. The cause why Twins are Conceived.

Herein Authors are various:

Avicenna and *Haly Abbas*, held the cause to be divers Cells in the Womb; but that as I told you, hath long since been found out as false as what is falsest.

Empedocles, attributes it to the plenty of Seed, which is able to procreate more than one.

Esclepiades, to the strength of the Seed by the same reason.

Ptolemy, to the Position of the Stars, at the time of Copulation.

2. About the second, which is the greater Question of the two, Authors differ much.

Some of the Ancients, and almost all modern writers hold them to be conceived at one and the same act of Copulation; the Seed not being ejaculated out all at once, is divided in the Womb, and so more than one Child Conceived. This though it seems something plausible, yet it will not hold water.

Another reason they give is, because the Womb having received the Seed, shuts so close that it cannot give intermission to any more Seed; and this is as weak as the other. For answer to the first;

The beginning of the conception is not the casting of the Seed into the Womb; for then a Woman must needs Conceive every time she hath carnally to do with her Husband; but the exquisite mixture of the Seed of both Sexes, is the very beginning and cause of Conception, and that the Womb having but one Cell, can exquisitely mix Seed in two places, in that work closing it self so close, that no *vacuum* is left, is incredible. To the second I answer,

The Womb shuts not so close, but what Seed is superfluous, hath a place to be let out.

2. It is the delights of *Venus* that opens the Womb at all times, for it opens the Muscles, therefore voluntarily; and why can it not open the Womb at one time as well as at another?

3. Neither do all Authors agree, that Twins are Conceived at one and the same time, for *Erasistratus* a Famous Physician, and all the *Stoic Philosophers*, were of my Opinion, *viz.* That they are Conceived at divers times.

4. All things are brought to pass by a due limitation of time; and two Children Conceived at once, must needs be born at once, which is impossible; he that would know more of this, let them but peruse the *Trutina of Hermes*, one of the wisest of men, and let him but

but understand what he reads, and it is possible he may tell you (having the Nativities of both Twins) the very hour and minute when they were Conceived. Let no *Astrologer* object to me, that the *Turina* of *Hermes* is not exact to a minute; but let them know, that if there be a truth in it to a Sign ascending, there must needs be a truth to a degree, and minute, and second; for truth comes to a punct. and the failing may be in their non-understanding of him.

5. All Authors hold a kind of strange Thing they call *Superfætation* in Women: *Superfætation*, as the Word signifies, is a Womans Conceiving of a second Child, after she Conceived of the first.

Authors are very frequent in proof of this, and some such have been known in *London*.

I shall let pass what Poets say of *Alcumæna's* bringing forth *Hercules* and *Iphycus*, one at the end of the seventh, the other at the end of the tenth Month (they that would read it, may find it in *Plautus* his first Play, *Amphitryo*.) and come to the relation of more sober Authors, and such as are *sæpe digniores*.

Hippocrates writes of a Woman of *Larissa*, who brought forth two living and perfect Children, forty days distant the one from the other.

Aristotle, *de Historia Animalium*, abounds in Examples; and some of the Births were two months distant.

Rhasis and *Avicenna* hold, That all Women that have their Terms, during the time of their going with Child, are subject to Conceive again.

Pliny gives divers Examples of it. *Dodoneus* in his Observations, many more. And the like you may read in *Laurentius*.

Thus then you see by this Argument, That 'tis possible for a Woman to perfect a second Conception after she is Conceived at the first; and if so long after, as Authors say, then much more likely sooner, before the Womb is filled with the growth of the first. But to make the matter beyond all dispute; whereas our Translation saith, *Gen. 42. And she Conceived AGAIN and bare his*

Brother Abel; Those that have skill in the Original know, that it should be translated, *She CONCEIVED UPON CONCEPTION, and bare his Brother Abel*. Let this put an end to the Dispute.

And then, if the *Trutina* of *Hermes* be true (I have heard many cavil at it, but never any disprove it, nor bring a bit of wise reason against it) there you may find a reason why two Children may be Conceived at a months distance, and yet Born in one day; and if two Children, lying in the same Womb at the same time, be at any time Conceived at twice, Is it not most probable they are so always? However, this is apparent, that by Testimony of all Authors; yea, by the judgment of that prudent Physician, Dr. REASON, a Woman may miscarry of one Twin, and yet go out her whole time with the other, as *Hippocrates* quotes in his Book, *De Natura Pueri*. Nay, both *Aristotle* and he, quote Women who brought forth two Children at one Birth, and a third fifteen weeks after: Then it follows, that they are little better than Murderers, who force away the second Child, the first being Born before its time; especially, if the flux of Blood be not great, nor signs of Labour appear.

Women desire the Act of Copulation after they are Conceived, when Beasts do not.

Poppea, the Daughter of *Agrippa* the Roman, a wanton Lais, being asked the Question, why Beasts did not desire it as well as Women? Answered, Because they are Beasts.

The answer was acute 'tis confess'd, and acuter, because not premeditated, and our own Writers give no wiser; for they say, 'tis a Prerogative and Vertue God hath only given to Women. Alas, poor Fools; that make a Vertue of a Vice.

The very truth is, The Curse of God for *Adam's* first sin lies more heavily upon Man, than it doth upon Beasts, and lust is a greater part of this Curse; and the Propagation of many Children at once, an effect of that intemperancy: And that I suppose to be *Hippocrates* his Reason of forbidding Copulation to Women with Child. For
my

my own part, far be it from me to forbid it; for I know well enough the Nature of Man is so vicious, that he must have to do with his Wife, or some body else, in that time, or to that which is worse than either. However, hereby you see the fruits of Original Sin, and what cause you have to be humbled in the presence of God for it, and require his assistance against the wretched effects it produceth.

C H A P. IV.

Of Imperfect Children.

MAny are the Forms which Authors have left to Posterity, of Monstrous Births; some altered in respect of Sex, as *Hermaphrodites*, in Form as Beastial, some double-bodied, some maimed, and many others which would do me no good to write, and you as little to read it.

Authors differ much in this Cause.

The *Divine* refers it to the judgment of God alone; which if true, without the help of Nature, then is every Monster a Miracle.

Astrologers, they refer it to the Stars, and the Position of the Moon in deficient degrees, at the time of Conception.

I cannot close with any of both these, neither altogether with a third, which is more probable, although perhaps the judgment of *Astrologers* may concur.

Some hold the Imagination of the Woman to be a great cause, by beholding either such Monsters, or such Pictures; and that's the reason, they say, that they are so frequent in *Ægypt*. So also you may read of one that brought forth a Black-moor, the Woman beholding the Picture of a Black-moor hanging in her Chamber. And of a Woman at *Pisa*, that brought forth a Child full of Hair like a Camel, because she was so superstitiously wise to kneel every day to the Picture of *John the Bap-*

ist cloathed in Camels Hair. Also I my self know a Woman, this day living, that in the time of her Conception, fixing her Eyes and Mind much upon a Boy with two Thumbs on each hand, sitting at Dinner by her, brought forth a Boy with as many. This I say may be the cause of some deformity.

But the greatest cause of Womens bringing forth Children imperfect, or mutilated, or crook-back'd, or with Issues or Leprosie, &c. I take to be, because the act of Copulation was done at that time when the Woman had her *Mensstrua's* upon her. It was not for nothing God himself forbade a Man not to touch a Woman at such a time; and from such corrupt beginnings usually little good proceeds. Although the Grace of God is free, and lays hold on whomsoever he pleaseth, yet usually (I do not say always) such are perverse in mind and manners, as in Body, *Cavendum ab eis quos Deus notavit* (saith the Latin Proverb) beware of such whom God hath marked.

As for such as are Born Monsters, you must pardon me if I make a question whether they were Conceived by some Beast or not; for a Woman may Conceive by the Seed of a Beast, because it is by Nature fruitful, but thereof will be a Monster Born, not a Man.

Let them that would be Learned Physicians, read these Books of mine, viz. *Platerus, Sennertus, Riverius, Riolanus, Bartholinus, Johnston, Vestingus, Rulandus, Sanctior, Cole, &c.*

B O O K VI.

Of Miscarriage in Women.

WOMEN are most subject to suffer Abortion or Miscarriage in the two first Months of their Conception, because then the Ligaments are weak, and soon broken; and towards the latter end of her time, because then the Womb is so full, that it cannot shut close, and withal the Child heavy.

Moreover,

Moreover, Many, if not most Women, are subject to be delivered at the end of seven months, because of the compleatness of the time, seven being a Note of perfection, and therefore the Scripture saith of our Lord Jesus Christ, That he sprinkled the Altar with his Blood SEVEN Times, and all Things were perfected the seventh day. The Pythagoreans called it, *The Knot or Tie of Man's Life.* And so doth Tully in *Somnio Scipionis*; And Hippocrates, *Lib. de Principiis*, saith, *Man's Life consisteth of the Number of SEVEN.* And we all know every seventh year compleateth the *Alfridary* of the Nativity. I could fill two or three sheets of Paper with proof of it, but enough.

I shall here confine my Pen.

1. *To the Signs of Miscarriage.*
2. *To the Cause.*
3. *To the Cure of it.*
4. *A word or two of Womens longing.*
5. *Of Children with Hair-lips.*

CHAP. I.

Of the Signs of Miscarriage.

AS for Signs of Miscarriage, they are easily known by every Woman with Child, and therefore almost needless to rehearse. As,

1. The Child displaced and fallen down low toward the mouth of the womb.
2. The Courses appearing blackish in colour, much in quantity; for though many Women have them after they are breeding, yet they are pale in colour, and they always shew ill diet. Nature rejecting them as not being fit for the nourishment of the Child; but if they come blackish with Pains and Throws, especially the Woman being far gone with Child, they signifie Abortion.
3. When the Breasts, which before were round and full, wax lank, and flag down, for the most part Abortion

E 4

follows,

follows. *Hippocrates* saith (but whether truly or no, I know not) That if a Woman goeth with two Children, a Male and a Female, if the Right Breast fall, she loseth her Male Child; if her Left, her Female.

4. If in dangerous sickness a Woman fall in Labour, she usually dies and the Child also.

5. Redness of the Face, Trembling of the Body, Palsies in the Head, Pains in the inner parts of the Eyes, if the Terms come down at the same time, and the Body be troubled with Wind, they are held to foreshew Miscarriage.

But because all things are better known by an argument *à priori*, than an argument *à posteriore*; by the Cause, and what goes before, than by what follows after we come to the Cause.

CHAP. II.

Of the Cause of Abortion.

THE ordinary Causes of Abortion are these:

1. A weakness or corruption of the Womb, when it is weakned or offended by viscous, slimy, or slippery, phlegmatick, or watery humours, that so it cannot retain the fruit received.

2. Aposthumes or Inflammations of the Womb, hinder it through pain, that it cannot perform its office.

3. Being extremely bound in Body, in forcing to stool, forceth the Chi'd down, which was before much oppressed by the right gut, being filled with hard dung; therefore *Hippocrates* saith the Disease *Tenesmus* coming upon a Woman with Child, commonly causeth Abortion. *Tenesmus* is a Disease when People have great provocation to stool, yet can do nothing.

4. The Hæmorrhoids or Piles many times cause Miscarriage.

5. Fat Women are subject to Miscarry, by reason of the slipperiness of their Wombs; and very lean Women, for want of no urishment for the Child in it.

6. Bleeding

6. Bleeding in the time she goes with Child.
7. Strong Purges are very bad, but Vomits worse.
8. Great Colds and Heats, a Bath, and a Hot-house, favour not the Child in the Womb; for they heat it so, that it labours to come out where 'tis cooler.
9. Hunger starves the Child in the Womb, surfeiting by much meat or drink strangles it.
10. Outwardly it may be done many ways, as by Falls, Blows, Anger, Fear, Sorrow, Running, Leapings, Liftings, immoderate Exercise, &c.

C H A P. III.

Of Preventing Miscarriage.

THE Cure of *Abortion* is various, not only according to the Cause, but also according to the time, whether before or after Conception; and indeed the surest remedy is, to prevent it even before the Child be Conceived.

I shall then divide my Rules into two Parts, *viz.* what is to be done,

- | | |
|-----------|---------------|
| 1. Before | } Conception. |
| 2. After | |

Before Conception. 1. Let her strengthen her Body, and let her take such Medicines as strengthen her Womb first, and such as further Conception afterwards; you have enough of them before. Also let her drink Wine wherein Mother of Thyme hath been well boyled; for this is excellent for this use.

2. Either windiness, or moistness, or dryness of the Womb must be the Cause of it.

If windiness, there's no better remedy under the Moon, than eating half a score of Juniper berries every morning.

If moisture, let her sweat in a hot house, and use her Body to exercise, and take half a dram of Galangal, in powder, mixed in as much Cinnamon, every morning in Muskadel.

If dryness of the Womb be the cause, as many times the Womb wanting moisture to sustain the Child, is many times the cause of barrenness; and because it was but briefly handled before, I shall be large in it here.

It is most incident to young flourishing Women, and such as are cholerick of complexion, and is known by exceeding proneness to Venery.

It is cured by cold Emulsions made of Barly-water, wherein mix the Seeds of white Poppies, Almonds blanch'd, the Seeds of Cucumers (or Cowcumbers as the vulgar call them) of Melons, Gourds and Citruls, of each half an Ounce, and drink it for their ordinary Drink.

Let her avoid all violent motion, drinking Wine or Strong-water.

Let her anoint the Reins of her Back with Oyl of Nightshade.

Also the Seeds of Mandrakes are said to purge a foul, cool a hot, and moisten a dry Womb; and therefore some think *Rachel*, Gen 20. desired them, as knowing the heat and dryness of the Body, was the cause of her Barrenness. And I am the rather induced to believe such a thing may be true, because such Infirmities are most usual to People of fair Complexion. You may take half a dram at a time bruised in a little White wine, neither need you fear the coldness of them; for the Seeds are nothing so cold as the Herb, because they contain in them a vital Spirit, that so they may be able to beget their like, which must needs be hot, because all Generation is performed by heat, not by coldness.

Thus much for preventing Miscarriage before Conception.

After Conception, which is the second thing I promised, I shall declare to you what hitherto hath been hid from your Eyes.

1. Let a Woman with Child drink a draught of Sage-Ale every Morning; it will do her more good than she is aware of. Let no Man object that Sage provokes the Terms, and therefore is more probable to cause Miscarriage than prevent it; for indeed and in truth, one and

and the same Medicine by strengthening the part afflicted may bring forth contrary effects; and therefore Cinnamon though it binds in a looseness, yet it provokes the Terms when they were stopped, and stops them when they flow down immediately; nay, I have known *Aurum Potabile* stop the bloody flux in one, and, give another, whose body was cacochymical, many stools.

2. If signs of Abortion appear, the usual way is to lay a Toast sopt in Muskadel to her Navel, and many times it doth good, for it is a good Medicine. But to take a little Garden-Tansie, and having bruised it sprinkle it with Muskadel, and apply that to the Navel, is far better.

Also Tansie put in Ale, as you make Sage-Ale (I know not how to teach you, being no *Brewer*) and a draught drunk every Morning, is a sovereign Remedy for such Women as are subject to miscarry.

Also I would advise Midwives always to keep a Syrup by them, made with the juyce of Tansie, clarified and boyled into a Syrup, with twice its weight in Sugar, that so they may have it in readines to give a Spoonful or two of it in such cases. It is a most excellent Medicine, though it be not in the *Colleges Worm-eaten Dispensatory*; for the Herb by a Magnetic Vertue draws the Child in the Womb any way, or retains it in its proper place. The Herb is common to be had, and will save many a Childs Life, and its Mothers also, if used according to these and other Directions that you shall read before you have read the Book through.

3. There is a Stone they call *Lapis Ætites*, and by some *Lapis Prægnans*, or a Stone with Child; I am informed that there are many of them to be had now in London. I shall first describe them, secondly, teach you their use.

1. Of these Stones are four sorts.

The best comes from *Afric*, and is found in an *Eagles Nest*; for they say, The *Eagle* cannot lay her Eggs without them. It is very little, and easily beaten to Powder: It hath another little one within it, which if

you

you shake it you may perceive to rattle, and therefore 'tis called the Stone with Child. This is thought to be the Female: And some (and they no small Fools neither) think there is no Sex in Stones; I cannot stand to dispute the point now, though I hold a Sex both in Stones and Trees.

The second, which they call the Male, comes from *Arabia*, and hath another hard Stone within it, it self being hard like a Gaul, and difficult to beat to Powder, and is of a reddish colour.

The third comes from *Cyprus*, and is like that which comes from *Afric*, but only bigger, having sand and little Stones within it.

The fourth is called *Taphinsius*, from the place whence it comes. It is found in Rivers in colour white, in form round, and hath another Stone within it. This is accounted the worst of all; but as in some things the best is bad; so in this, the worst is very good.

2. For its Use:

This Stone being hung about the neck of a Woman with Child, so that it touch the skin, preserves the Child in her Body, till the due time of her Delivery come: Experience shall prove my words to be very true; and when you find them so,

1. Give glory and praise to God for it.
2. Admire at his wonderful works in his Creatures.
3. Know that great is the ignorance the first sin of *Adam* hath involved Mankind in, that we cannot now exactly know the Vertues of the Creatures, as he in his innocency did, appears by his giving them Names according to their Natures.
4. If God begin to manifest himself to you in teaching you knowledge, be thankful for it, and know that if the day break, then the Sun will rise.

I thing 'tis needless to forewarn Women of such things, as cause Miscarriage, or tell weak Women they must eat good Victuals, for out of question they will do it, if they can get it, I never knew any behind-hand in that: I wish from my heart our State would but be so happy to take.

take such a course, that Women in that case might not want, which they might easily do, and it would make them dear in the Eyes of God, and the Nation. Besides, The more Childrens lives are preserved, the more Soldiers will be had when they are needed. And let rich People know, and say, I told them of it, That for their poor Neighbours with Child that lack necessaries, or what (happily) they have a mind to, they being able to relieve them, and not doing of it, shall by the great God of Heaven and Earth, be required another day at their hands, I have freely in the presence of God herein discharged my own duty without flattering any body ; whoever fails in duty herein, I cannot help it : I hereby, in the presence of God, acquit my self from the answering for the Blood of those that are lost this way ; rich Women are but Women, look to your selves, Blood hath learned the trick to cry for Vengeance ever since *Abel's* days.

C H A P. IV.

Of Womens Longings.

AS an Appendix to this Book, give me leave to speak a word or two of Womens Longings or Lustings, which is incident to many, if not most Women in time of their going with Child ; and it comes fittest into this place, because many times it causeth Miscarriage ; and in this I can quote but my own Opinion (yet that you shall not find too light, if you will be pleased but to weigh it in the balance of reason) for all the Authors that ever I read, or could get, have spoken of it, *Aut nequicquam, aut nequam*, either not at all, or to no purpose.

The Causes of it I conceive to be one of these two :

1. *Physical.*
2. *Prognostical.*

1. *Physical* ; That you may understand, this I pray take

take notice, that the Omnipotent and only wife God having made this World of a composition of Elements, ordered it not only to maintain it self, but also to increase and multiply in a natural way, which is that we call *Physical*; for *physis* in Greek is *Nature*, and this is that we call the Universal Providence of God (for his particular Providence to those whom he hath United to himself by the Person of Jesus Christ is another thing). This Universal Providence I take to be that which the Sons of Wisdom call *NATURE*, and she is placed by the most high God, as *Viceroy* over the whole world, and therefore as wisely as she can, puts off every hindrance that is an obstacle to her work, in Mans begetting his like; she is the Princess of Physicians. And though our College is little, or not at all acquainted with her, Wisdom hath commanded all her Children to be obedient to her.

Physically we conclude, That excess in things which Philosophers call *not Natural*, to be the cause of Womens Longings.

Things *not Natural* are

1. *Meat and Drink.*
2. *Sleeping and Watching.*
3. *Fulness and Emptiness.*
4. *Exercise and Rest.*
5. *Affections of the Mind.*

Exercise in these, corrupt the things that are Natural, of which one great one is to beget its like. (I shall, God assisting me, instruct you in these to the full, in a Treatise which hereafter I intend, *viz. How to preserve your Bodies in Health.*)

Well then, if the Body of the Woman be thus disturbed, of Necessity the Child within her must be disturbed also; therefore Nature as the chief Artificer calls for such food as must make fitting Blood for the nourishment or encrease of the Child. Your Child is nourished by your own Blood, your Blood is bread by your diet, rectified or marred by your exercise, idleness, sleep or watching, &c. Nature sees and knows how to swerve
from

from what is fitting, she calls and calls like a work-woman for what is requisite either to make up what you want, or to remedy what you have done amiss, by breeding a nourishment for the Child within you, contrary to what Diet or things not natural, you have formerly kept, or to supply your Conception wherein you have been wanting to it; she is a Mistress worth ten of the College of Physicians. I assure you, I have some communication with Dr. *REASON*, one (in my Opinion) of the wisest of Men, and he told me, it must needs be as I say, and proved it to me thus: Those who live idly (as the Gentry and Citizens Wives, that seldom use their Bodies to any Exercise, unless it be playing with their Dogs) and keep not good Diet, are most pestered with such Longings. Women of good Diet (if there be any such) and such as mind their business, and use Exercise, are least troubled with them; yet I hope no Women are so proud as not to be ruled by *Reason*, nor so simple but will confess *Nature* to be a better Work-woman than themselves. This is my *Physical Reason*.

My *Prognostical Reason* is this:

The Wisdom Almighty God hath given to *Nature* is such, that it knows before-hand what the fruit Conceived will come to, and many times this way gives warning of it, that so Parents may have time enough, if they have but wit enough (for *Nature* cannot endure Fools) either to prevent or provide for it.

For Example:

1. Many times Women with Child long for things not accustomed to be Eaten, as Dirt, Sand, &c. their Children, then seldom live long. Why should such Parents fix their affections so strongly upon such a Child, which *Dame Nature* told them would not live before it was Born, and how much causeless sorrow might have been avoided this day?

2. Many Women with Child have a mind to steal things; why may not *Nature* certify the Parents hereby, that the Childs inclination will be to Thieving? And how ought they to pray to God, for their Children, to deliver them

them from such an evil; as also to give them good Education? For good breeding many times makes Men avoid those sins which other Men run into.

I have done; only take notice, that Nature not having her desire (and she desires nothing but what is needful, perhaps of necessity) is forced to let go the Conception for want of necessaries, and then the Woman Miscarries, and who can blame her? The Children of *Israel* could not make Bricks, if they had not straw.

The only Remedy for this Infirmary in Women (for I cannot well call it a Disease) is a Drink, a Decoction made of Vine Leaves often; they may make a strong Decoction of it in time of year when it may be had, and then boyl that Decoction into a Syrup, and keep it all the year. How to make Syrups of any kind of Herbs whatsoever, you may see in my *English Physician*; and how to keep them all the year for your use at all times.

C H A P. V.

Of Children Born with a Hair-Lip.

I Have but a little to say to this, but that little may be to purpose. The cause of it is well known to be the Mother in the time of her Conception being affrighted either with sudden starting of an Hare or Coney, or by losing her Longing to eat a piece of such a Creature. This was *Mizaldus* his Opinion. And I am confident some Women now living, know this to be true enough, yea too true.

His prevention is this (for he was an old conceited Man as well as I, though one of the ablest Men of his time) Let a Woman sit her Smock at sides like a Shirt when She goes with Child.

Let no Woman despise it because 'tis plain and easie, the ways of God are all so. 'Tis the inventions of Men are so difficult that a Woman cannot do her self good, but she must undo her Husband also.

To prevent and cure all Diseases, read my *Platerus*,
Sennertus, *Riverius*, *Riolanus*, *Bartholinus*, *Johnston*,
Veslingius, *Rulandus*, *Sanctor*, *Cole*, &c.

BOOK VII.

A Guide for Women in their Labour.

I Do not here intend to teach Midwives how to perform their Office, for that they know already, or at least should. It being far beside my intent to tell them what they knew already, but to instruct them in what they know not.

This is that I shall speak of.

The Labour of a Woman may be said to be twofold,

1. *Of a Dead Child.*
2. *Of a Living Child.*

Of each of which in a Section by it self.

SECT. I.

Of a Woman Labouring of a Dead Child.

IN this it is (that I can think of) only requisite,
1. To give you Signs when the Child in the Womb is dead.

2. Means how to bring it away.

First, Signs of the Fruit in the Womb being Dead, are,

1. The Breasts suddenly slack, and fall flat, or bag down; what should I provide to feed a Dead Creature? saith Dame NATURE.

2. Coldness possesseth the Belly of the Mother, especially about the Navel.

3. Her Urine (*Anglice* her Piss) is thick, with filthy stinking settling at bottom.

4. No

4. No motion of the Child is perceived; no, though you wet your hand in warm Water and lay it upon her Belly, for that's the way to make the Child stir.

5. Dreams of Dead Men trouble her in her sleep, at which she is affrighted.

6. She longs to eat such things as Nature never allotted to be eaten.

7. Her Face looks but scurvily, and wanes her usual mirth.

8. Her Breath stinks.

9. When she turns her self in her bed, or riseth up, the Fruit of her Womb swags that way (if it be not a Solecism to call a Dead Child *Fruit*) like a lump of Lead; and indeed if the Child be any thing displaced, it will do so; yet if Tansie be but applied to her Navel, or the Stone *Ætites*, it will remedy it, if the Child be alive; but not so, if dead.

For Cure or bringing away the Dead Child, which is always obnoxious to the Mother that goes with it; a Dead Creature being very contrary to the Living, wherein appeared the Tyranny of *Mezentius* in *Virgil*:

*Mortua quinetiam jungebat corpora vivis,
Componens manibusq; manus atq; oribus ora.*

*Dead Bodies to the Living he did place,
And joyn'd them hand in hand, and face to face.*

I pray be pleased to accept first of this Caution. Be sure you use no means to bring it away before you be sure it is Dead, lest you be found little better than Murderers another day. If you follow my former Rules, you can hardly (if you have any wit) miss of the truth; I mean those in the former Books as well as in this; you shall find them better than a Candle and a Lanthorn to guide you to the Truth, and you may (if you be wise) find enough in them, and learn enough by them, if not to teach you wit, yet to tell you what wit you lack; when you are confident your Child is Dead (which will never

never be, if the Rules your God hath delivered to you by my Pen be but followed) I say, if you be confident your Child be Dead in your Womb; do thus (and I pray give me leave to pass by the vulgar Rules, as though I knew them not)

1. Take half a pint of White-wine and burn it, only adding half an ounce of Cinnamon to it, burn it with no other Spice; and when they have drunk it (for it will not do the Deed by looking upon it) if your pains of Travel come upon you, your Child is Dead indeed; if not your Child may probably be weak or sick; for Children are capable of Sicknes even in their Mothers Bellies; but it is not Dead; for then, if your Child be living, it will refresh it, and give you ease: Take notice by this (good Women) Cinnamon refresheth the Child in the Womb, and strengthens it.

2. If the Child prove to be Dead indeed, these Herbs are Medicinal boyled in White-wine, take as many of them as you can get, and if you can get but one of them it may do the deed you desire. Dittany, Betony, Pennyroyal, Sage, Featherfew, Centaury, Ivy-Leaves and Berries, &c.

3. Sweet Basil in Powder, take half a dram at a time in White-wine.

4. The Privities anointed with the Juyce of Garden Tanfie; or if you please, you may take the Herb in Summer when it may be most plentifully had, and before it run up to Flower, and having bruised it well, boyl it in Oyl till the Juyce of it be consumed; if you set it in the Sun after you have mixed it with Oyl, before you boyl it, and let it remain there a Month together, it will be stronger: This is an excellent Oyl for Midwives always to keep in a readines for such a business.

5. The Stone *Astres* held near the Privities, draws away the Child; for its Magnetick Vertue is such, that it draws the Child any way, as readily as the Loadstone draws Iron.

6. Make a strong Decoction of Hysop with Water, and let the Woman drink it very hot, and it will soon bring

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bring away the Dead Child. If so soon as she is Delivered of the Dead Child, you suppose any of the After-birth be left behind, for many times in such cases it is rotten, and comes away by piece meals, let her continue drinking the same Decoction till her Body be cleansed.

7. Take the Roots of Polypodium, stamp them very well, warm them a little, and bind them on to the soles of her Feet, it will quickly bring away the Child, whether it be alive or dead.

8. A Decoction made of the Herb Masterwort, used in like manner as the Decoction of Hyssop, works the same effects. To wise Women I have spoken enough, which that ye may all be, read my *Platerus, Sennertus, Riverius, Riolanus, Bartholinus, Johnston, Vessingius, Rulandus, Fernelius, Sanctor, Cole, &c.*

S E C T. II.

A Guide for Women Labouring of Living Children.

THIS I confess is the Basis of this Book, which (that I may be as plain as I can) I shall divide into these Chapters:

1. *What facilitates the Labour.*
2. *Of cutting the Navel-string.*
3. *What brings away the After-birth.*
4. *Certain necessary Questions answered.*

C H A P. I.

What makes the Birth easie.

FOR a Caution to this, let me advise all Midwives,
 1. Not give any Thing inwardly to hasten the Birth, before they know the true time of Birth is at hand; for the want of observing this, hath spoiled many a Child, and put the Mother to twice as much pain as needed.
 2. Let

2. Let not the Child be forced away, unless an immoderate Flux of Blood come down; for if such Symptom appear, your best way to save the Woman's life, is, to force away the Child. I have known some Women, and that of late days, that in such cases have fallen into the hands of such Creatures, that they had as good have sent for a Butcher to Deliver them.

3. I confess it is something hard at first, to know when the true time of the Womans Labour is; many Women being troubled with pains so long before their true Labour comes, yea, some many weeks before; and the reason why they are so, I conceive to be heat of their Reins. I shall be very willing to help in this what I can, therefore consider,

First, Heat of the Reins in Womb in that case may be know by swelling of their Legs: When Women with Child find their Legs to swell much, let them take it for granted that their Reins are too hot.

Secondly, The Cure is to cool the Reins before the time with Oyl of Poppies, Oyl of Violets, or Water-Lilies, by anointing the Reins of their Backs with them; for most assuredly such Women whose Reins are over hot, have usually hard Labour. But above all the Remedies that I know, I commend the Decoction of Plantane-Leaves and Roots; you may make a strong Decoction of them in waters, and then having strained and clarified it with the white of an Egg, boyl it into a Syrup with its equal weight of Sugar, and keep it for your own use, or your Friends in such cases.

4. I told you before that the skins which the *Greeks* (and our *Rabbies* from them) call *Amnios* and *Allanton*, contain the Urin and Sweat of the Child, the use of which Urin and Sweat is great before, and in Travel.

First Before Travel, by their means the Child is more easily sustained and born up in the Womb.

Secondly, In the time of Travel (the Birth approaching) both these skins, the *Amnios* and *Allanton*, are broken by the vehement stirring of the Child, so that these Excrements fall down to the neck of the Womb; and

and this is that Midwives call the water, and when they see that come away, then they say to them that stand by, Now the Birth is near. And 'tis very true, and the certainest sign that can be; for the Child is no better able long to subsist in the Womb after those skins are broken, than a naked Man is in a heap of Snow. These waters, if the Child come presently after them, facilitate the Labour, by making the passage slippery; and therefore let no Midwives endeavour with their Nails, nor any thing else to force water away. *Dame Nature* knows when the true time of the Birth is, better than they, and usually retains the water till that time. On the contrary, If the water by accident break away too long before the Birth, such things as hasten Nature, may be safely given or admitted, such are Dittany, Betony, Penny-royal, Juniper berries, red Coral, &c.

2. Featherfew boyled in White-wine, and a draught of it drunk; or good Women (if they please) may take the Juyce of it when it is in prime (and I think that is in May) which having clarified, they may boyl into a Syrup with its double weight in Sugar, and so keep it by them all the year, untill such time occasion calls for its use. My *English Physician* teacheth you at large.

Thirdly, Mugwort used in the same manner worketh the like effects.

Fourthly, A dram of Cinnamon in Powder given inwardly, profits much in this case.

Fifthly, Tansie bruised and applyed to the Privities, or an Oyl of it so made, and used as you were taught before.

Sixthly. The Stone *Ætites* held to the Privities, instantly draws away both Child and After burden; yea, draws out Womb and all; if you remove it not instantly after they are come away; its Magnetic Vertue is such, if you do any Mischief that way, the fault is not mine, you are fore-warned of it; for such is the Vertue, That both Child and Womb follow it as readily as Iron doth the Load stone, or the Load stone the North-star.

Seventhly. *Mixaldus* quotes many other ways.

1. An Asses or Horses Hoof hung near the Privities.
2. A piece of red Coral hung near the said place.
3. A Load stone held in her left hand.
4. The Skin a Snake hath cast off, girt about the middle next the Skin.
5. Pears being in her Chamber, hinder her from being Delivered.

Eighthly, A Decoction of Savory made in White-wine and drunk, gives speedy Delivery to Women.

Ninthly, Another good remedy to give speedy Delivery to Women, is this; *Take wild tansie or Silver-weed, bruise it, and apply it to her Nostrils.*

Tenthly, *Take Date-stones, and beat them to Powder, and let her take half a Dram of them in white-wine at a time.*

Eleventhly, Take Parsly, bruise it, and press out the Juyce and dip a Linnen Cloth in it, and put it up (being so dipped) into the mouth of the Womb, it will presently cause the Child to come away, though it be Dead, and not only the Child, but also the After-burden; and not only so, but the Juyce of Parsly, especially Stone Parsly, being drunk by a Woman with Child, cleanseth not only the Womb, but also the Child in the Womb of all gross humours.

Twelfthly, it is excellent good in such a case to take a scruple of Castoreum in Powder in any convenient Liquor: Or two or three drops of Spirit of Castoreum or eight or nine drops of Spirit of Myrrh given in any convenient Liquor, give speedy Delivery.

Thirteenthly, Give a Woman in such a case another Womans Milk to drink, it will cause speedy Delivery, and almost without any pain.

Fourteenthly, the Juyce of Leeks being drunk with warm water, hath a mighty operation to cause speedy Delivery.

Fifteenthly, Take Piony-Seeds, and beat them to Powder, and mix the Powder with Oyl; with which Oyl anoint the Loyns and Privities of a Woman being with Child, it giveth her Deliverance very speedily, and with less Pain than can be imagined.

Sixteenthly,

Sixteenthly, Take a Swallows Nest, and dissolve it in water, strain it, and drink it warm, it gives Delivery with great speed, and much ease.

Let Midwives be ruled by me, never to force away a Child unless they are confident it be dead.

Unless the woman Labouring with it, be troubled with an immoderate Flux of Blood, or have Convulsions.

Thus (good Women) have I given you my Rules, which if you please to make proof of you shall find as constant as the Sun in the Firmament, that never fails without a Miracle. I have not medled with your callings nor manual Operation, lest I should discover my ignorance, like *Phormio* the Philosopher, who having never seen Battle, undertook to read a Military Lecture before *Hannibal* the best Soldier in the World. Dame NATURE was the Mother of what I have written, it hath been verified by her two Sons, Dr. Reason and Dr. Experience.

C H A P. II.

Of Cutting of the Navel-Strings.

Great heed and great care is to be taken about this, which some accompt but a trifle; yet in performing this work (which is quickly done) doth none of the least Art and Skill of a Midwife appear. That this may be done with that prudence which is Required, you ought to observe.

1. *The Time.*
2. *The Place.*
3. *The Manner.*
4. *The Consequent.*
 1. *The Time.*

The time is so soon as ever the Infant is come out of the Womb, whether he comes with part of the After-birth, or without it; for sometimes the Child brings into the World a piece of the *Amnios* upon its head; and this is that good Women call the *Caul*; nay, so fottish

fottish they are, to think a Child Born with a *Caul* on his head, must needs do wonders, *cujus contrarium est verum*. Nay, so much Vertue remains in the *Caul* it self, that it will perform as great Acts as *Hercules* in his twelve Labours, abate me but his fetching *Cerberus* out of Hell. Whereas (as I told you) it is only a piece of the *Ammios*. If you find it upon the Child's head, you shall miss it there; if you miss it upon the Child's head you may find it there. And the reason why some Children come into the world with their brows crowned with it, is weakness, which is an Argument of short life, and such an Argument as seldom fails. Well then, whether the Child come with this, or without it, so soon as it hath made its *Exit*, or is freed from its Mother, consider whether the Child be weak or strong. I told you before that both Vital and Natural Spirit was communicated by the Mother to the Child by its Navel string.

If the Child be weak, gently put back part of the Vital and Natural Blood into the body of the Child by it's Navel, for that recruits a weak Child. If the Child be strong, you may forbear. Thus you have the time; only this, let me tell you, that many Children that are Born seeming dead, may be instantly brought to life, if good means be used, in which case, take this for one (you may also use it if the Child be very weak) *viz.* Crush out six or seven drops of Blood out of the part of the Navel string which is cut off, and give it the Child inwardly.

II. The Place

About which Authors make something to do; and our Midwives at present can scarce agree.

The distance the Navel string should be cut off, from the Childs Body, *Aetius Lib. 4. cap. 3.* prescribes to be four fingers breadth. A wooden Direction, because Midwives fingers differ so much in breadth. We will imagine he means four inches. The Ancients jumped generally in that opinion. *Mixaldus* was in this point a little critical, and yet an honest Man, and his Criticisms begat some errors in some Modern Writers, and in our

Midwives at present. Hence (as I suppose) it comes to pass that Midwives (if *Spigelius* speak truth, or others who are but his Apes) leave a longer part of the Navel-string of a Male than they do of a Female, and there supposed reason is this, Because in Males they would have the Instrument of Generation long, that so they may not be Cowards in the Schools of *Venus*. But the Females, they cut it shorter, and that they think forsooth makes them modest, and their Privities narrower. This *Spigelius* and all our Modern Writers jeer at. His words translated *verbatim* are these; *I must make myself merry with this Opinion; for if it were in the power of Women to make the Privities greater or lesser by cutting off the Navel-string, in sober sadness, all Women Labouring with Child, would complain of Midwives, and that deservedly too, because they left them not a great part of their Navel-strings when they were Born, that so their Privities being large, they might be Delivered with the more ease.* Thus *Spigelius*, and all the rest harp upon the same string.

Mizaldus orders it to be cut long both in the Male and Female Children; his reason is, because the Instruments of Generation follow the proportion of it. And therefore if it be cut too short in the Female, it will be a hindrance to her having Children. *Taisnier*, a Famous Astronomer affirms the same thing. Let no Men prattle to me of impossibilities: If there be not an Harmony in Nature, how can it consist? If Nature Formed the whole Child by the Navel-string in the Womb, is her wits so far run a wool gathering, that she can do nothing by it afterwards? They say it dies, and therefore is made invalid; when as the self conceitedness of their own Brains makes their Judgment so invalid, that like *Æsop's* Crow, they think themselves to be an Eagle, when 'tis no such matter. *Mizaldus* made Dame NATURE, They Dr. IGNORANCE the Basis or Foundation of their Judgments.

Let them tell me a Reason,

1. Why the Load-stone draws Iron?
2. Why the cutting of Onions make their eyes run

on water? I will use on other Argument than one of their own Reasons, if not both to confute themselves. Besides, I will quote you one or two things more out of *Mizaldus*, and all upon two Premises.

1. If the Navel string of a Child after it is cut, be suffered to touch the ground, the Child will never hold its water, neither sleeping nor waking, but will be subject to an involuntary Pissing during its Life.

2. A piece of the Navel string of a Child Born about one, so that it touch his skin (*Mizaldus* saith you may wear it as a foyle in a Ring) defends him that bears it, both from the Falling sickness and Convulsions; both which I have known and tried, as also the former. He saith further, That it defends him from Witches and Devils, which how true it is, let time determine; the Man was honest, and honest Men usually tell the truth. And if the Rabbies in our times Studied the Sympathies of Nature but half so much as they Study to get Money, our Physicians would be able, whereas now they are covetous: They mistook PRIVATE for PUBLIC Good: and that's the Bane of a Commonwealth, and the only way they make you and yours, first Fools, secondly Slaves. But enough of this.

III. *The Manner.*

I intreated you before to note whether the Child were weak or strong. If the Child be weak, and Born almost Dead, put back (as I told you before) the blood which you shall usually find flow back by the Umbilical Vein, and the Vital Spirits, which you shall usually find flow back by the Umbilical Arteries; and do it by degrees too, and very gently; for Nature goes soberly to work in what she doth, and hates rashness; so ought a Midwife to do, if she will be her Servant.

So you shall perceive the Child which seemed like a dead creature before, instantly to be refreshed and awaked like a Man out of sleep. If the Child seem very lusty and sprightly, stop the Navel-string near its Navel, that so neither Blood nor Vital Spirits, may retire, and that's the way to keep a Child lusty when it is so. The

want of observation of these rules, destroys many a Child. I have candidly delivered my own Opinion, and what Truth God hath revealed to me herein, and am free from the Blood of all those that through neglect are lost this way. Having premised this, let the ligature or binding be very strong, neither cut it off very near the binding, lest the binding unloose; And let Priests prattle what they will of the Soul, if the Vital Blood retire back through the Navel, Life will follow it, and leave the Soul behind to pick Straws. It is the Spirit of Man is the Life thereof, and not only of Man, but of Beasts and Plants. And the Spirit is nought else but the Communications of the God-head to it in a natural way, as I shewed you before, *Psalm* 104. 29, 30. You need not fear to bind the Navel-string very hard, because it is void of sense: and that part of the Navel string which you leave on, falls off its own accord, in a very few days; The whole course of Nature being now changed in the Child, it having another way ordained to nourish it self. With what Instrument you cut it off, it matters not, provided it be sharp, and you do it cleverly. The piece of the Navel-string that falls off, let it not touch the ground, remembring what before I told you, and you may keep it for those uses if you please; if not, I cannot help it. If you mind your Neighbours good so much as I do yours, you will do it.

IV. The Consequent, or what follows the cutting off the Navel-string.

The Navel-string being cut off, apply a little Cotton or lint to the place to keep it warm, least the cold enter into the Body of the Child, which it will most assuredly do, if you have not bound it hard enough, and if you have, 'tis good to be sure, as the Miller said when he took his Tole twice. The greatest of evils will certainly follow the coming in of the cold into the body of the Child that way. When that part of the Navel-string which you left remaining, is fallen off, it is the usual custom of Midwives to put a piece of a burnt ragg to it, which we commonly call *Tinder*. I would rather advise
 them

them to put a little of the Powder of Bole-Armonic to it, because of its drying quality. The curse of God upon Women, for their first sin lies more heavily upon them, than it doth upon Beasts; for they licking it with their tongues, can reduce it into such an Orb, as no air can penetrate. But the first Woman, your great Grand-mother *Eve*, having offended God, her posterity are forced to crave help of her Neighbours in such case, when Beasts are not.

C H A P. III.

What brings away the After-Birth.

AS much danger ensues upon a Woman (if not more) after the Delivery of the Child, than before: It doth not so to Beasts. Authors have written of bringing away the After-birth, and it would make a Man sick to read it. If you take notice of Lapwings when they are in sight of other Birds, imagine a Kite or the like (for they hate all Birds of prey) you shall have more of them come to help them, than you shall see or find within seven Miles of the place. I never heard nor read they paid them for their assistance, for I suppose they knew no use of Money. The reason is, they love one another, but we our selves. *Cæsar's* Motto of the Crow was excellent:

*Tarpeio quondam confedit culmine Cornix,
Est bene non potuit dicere, dixit erit.*

From the Tarpeian Steeples top the Crow
Cry'd out, *All is not well, but 'twill I crow.*

And just thus is my Verdict of Authors. You think you can see much when you can see a Tree, and not run your head against it in the dark; 'tis well you can do so in the Night; I think it is now about break of day; if so, then the Sun will rise, and then you need not give

** Jack with a
Lanthorn, or
Will with a
Wisp,* a Doctor Ten Shillings to lead you with an ** Ignis Fatuus*. If you would know when day breaks, turn your Face towards the *East*, for from thence the Wise men came. Authors have gotten a rugged way when it comes not as Dr. **CONCEIT** would have it. I shall give you my own Opinion; if Midwives will force it away, let them pare their Nails first, for *Musicians and Midwives must not wear their Nails too long*.

Gentle means become a wearied Woman best, churlish remedies are allotted for Pelons: The Womb is quick, the After-birth is dead. Let the quick expel the Dead. Its dangerous if it be retained (I confess it) but is there no other way to kill a Dog, but to hang him? The danger of retaining it is very great. Being retained, it putrifies, and thence come scurvy Diseases, Fevers, Apopthumes, Convulsions and other the like Diseases, and usually Death at the tail of them. Authors prescribe Remedies, so many as will fill a Hop-sack, Baths, Suffumigations, Pessaries and what not: If ordinary Remedies be preposterous (if not dangerous) what must we do then? Do thus:

1. Delays are dangerous: A Midwife thought so her self, when the case was her own.
2. What brings away the Birth, brings away also the After-birth. A dead thing will drag whither you please, so will not a living, for that may draw back: I will not now dispute the Point, what is dead and what is living, but take it upon the vulgar Opinion, because I desire not to lead you into doubtful Disputations. My own Rules are real.

1. Use the same means you did to bring away the Birth.

2. Comfort the Woman. It is more fitting practice for you, than to sit telling of Gossips Tales.

3. A little white Hellebore in Powder (*alias* Sneezing Powder) is a pretty good Remedy.

4. Remember Tanisie, and the Stone *Ætius*.

5. The

5. The Herb *Vervain*, either boyled in Wine or a Syrup made with the Juyce of it, and its double weight of Sugar (I hope I need not write one thing twice, to bid you clarifie the Juyce before you boyl it into a Syrup) and a Spoonful or two of that given doth the Deed.

6. I hope I need not bid you not to terrifie Women in that case, knowing that they endured pain enough before: If you are Midwives, shew you selves Women.

7. Featherfew and Mugwort work the same effect that *Vervain* doth; but my Opinion is, not so strongly. If you are wise, here's enough to know my meaning; if not, you are unfit to be Midwives.

8. Alessanders boyled in Wine, and the Wine drunk, is a gallant Remedy to bring it away; so also is sweet Chervil, or sweet Cicely, Angelica-roots and Master wort used in like manner.

9. The smoak of Marygold-flowers received up a Womans Privities by a Funnel, brings away easily the After-birth, although the Midwife have let go her hold.

10. If you boyl Mugwort in water till it be very soft, then take it out, and apply it like a Pultis to the Navel of a Woman in Travel, it instantly bringeth away both Birth and After-Birth, but you must speedily take it away so soon as both Birth and After-birth are come forth, lest it draw down the Womb also.

C H A P. IV.

Certain necessary Questions Answered.

IN truth my Reason in this Chapter is to teach Women more wit, and if they be but minded to learn, if they be not, I cannot help it.

The Questions I shall answer, are these?

Quest. 1. *Why Women bring forth with pain?*

Ans. I told you before (or I am deceived if I did not) That the sense of feeling was distributed to the

whole Body by the Nerves or Sinews. The mouth of the Womb is so strait, that it must needs be dilated at the time of her Delivery. The dilating thereof stretcheth the Nerves, thence comes pain.

Quest. 2. Why some Women bring forth with more pain than others?

Ans. Because the mouth of the Matrix in some Women is fuller of Nerves than others, as may appear by Anatomies.

Quest. 3. Why are Women so lame and sore after Travel?

Ans. The usual Opinion of Midwives is, Because the Bones are moved out of their places. A Tale of a Tub when the bottom is out. I confess it was the Opinion of Dr. Read, and some other good Anatomists, That in the Womans Labour, the Sacrum bone, and the *Os sacrum* part. It is called *Os sacrum*, not because of any inherent holiness in it, according to Dr. Read, but because of its bigness; it being the custom (as he saith) among the *Gracians* to call great things holy. I think rather the name is fetched from the *Hebreus* than the *Greeks*, it being the Bone which the Angel that wrestled with *Jacob* touched, caused him to halt upon his Thigh; and ever after the Jews had so high an esteem of that Bone, that they eat none of the Flesh which grew upon it. This by the by.

Crook, Columbus and others are of Opinion, these Bones open not; the matter is not much, whether they do or not. The Bones are joyned together by Cartilages, and the Ligaments being bedew'd with superfluous moisture, may give away, and neither Bones, Cartilages nor Ligaments are sensible; therefore this cannot be the Reason. What's the Reason then?

It's this; The Nerves which (as I told you) carry the sense throughout the whole Body, are stretched in Labour, and therefore there must of necessity follow soreness and lameness, till they are reduced to their former State and Order.

Quest. 4. What's the Reason the Navel-string is twisted together, not much unlike to a Cord?

Ans.

Ans. The vulgar Opinion of Anatomists is, That the Blood by that delay, might be the better prepared; A waking Dream! The true Reason are three.

1. That the Navel strings might be the stronger; for if a Cord be not the stronger for twisting, why is it twisted?

2. The different position of the Child in the Womb. The different Form of the Mother, in going, sitting and lying, might compress one of these Vessels, that so the Vital Spirit could not pass in by the Arteries for quickning the Child; nor the Blood by the Veins for its nourishment, nor the Urin pass out by the *Utricles* for its ease, which Nature hath most strangely voided by this twisting of the Vessels.

3. It is a most wonderful help in the cutting of the Navel-string; for it stays both Blood and Vital Spirits from flowing out too hastily after the Birth of the Child.

Quest. 5. *What's the Reason of those Nodes or Knots in the Navel-string of the Child.*

Ans. Another whimsy Midwives have scrap'd up concerning this; for so many of them as they find, so many Children they affirm the Mother will have after that. Neither is this enough, but this error hath gotten a sort of attendants; for the knots are not of an equal distance the one from the other. The long intervals between the knots, shew long intervals between Child and Child, and the short the contrary. Those knots that look reddish signifie Males, and the whitish Females. And all this is as true as the Sea Burns; which clearly appears, if you consider that Women, within a very few, have the like number of them in all their Children; nay, sometimes more in their last Children than in their first.

The true reason is,

Dame Nature, like a vigilant Nurse, forms these, that the Blood and Vital Spirit might be kept back from coming too violently upon the Child, that so instead of feeding it, she might not choke it. And thus for this much Book.

They

They that would be knowing Physicians, let them study these Books of mine, viz. *Platerus, Sennertus, Riverius, Riolaus, Bartholinus, Johnston, Veslingus, Rulandus, Fernelius, Sanctör, Cole, &c.*

B O O K V I I I .

A Guide for Women in their Lying-In.

AND this shall be divided into Two Sections.

1. *The Diet she ought to keep when she lies-in.*
2. *How to remedy the Accidents she is subject to at that time.*

S E C T. I.

IT is not unknown unto most good Women, That a woman may deliver her Body of many infirmities at such a time. And it is a little unknown to me, that the breathing in of ill Air, and the eating of ill Diet, is the cause of most infirmities. For preventing of the one, and remedying of the other; be pleased to take notice of these few Rulers which I shall deliver.

1. *By way of Caution.*

2. *By way of Instruction.*

First, If her Body be exceeding weak, keep her not too hot: Extremity of heat weakens Nature, and dissolves the Strength.

Secondly, Be she weak or strong, let no cold Air come near her at first: For cold is,

1. An Enemy to the Spermatical Parts.
2. If it get into the Womb, it increases the After pains.
3. Causeth Swellings in the Womb.
4. Hurts the Nerves.

Thirdly,

Thirdly, Let her Diet be hot, and let her eat but little at a time. Women many times have Apish Nurses, and they give Reasons just like themselves, as though they were spit out of their mouths. O, say they, *Your Belly hath been much emptied, and you must fill it again; and you have lost a great deal of Blood, and do lose daily. And you must eat soundly, and drink profoundly, or else you will be so weak, you will not be able to help your self.* Silly Creatures, and good for little but to wash Dishes for three half-pence a day! For the Blood she voids is superfluous, and good for nothing but to do mischief, and hath been kept in her body a long time: The voiding of it conducing to her health, and not to her weakness. And this appears, that if it be retained, and can by no means be brought away, grim Death usually looks his captives pale in the Face; if not *Chronicall* Diseases (which some count worse) are her companions to her next Child, if not to another World.

Fourthly, Another sottish Opinion that they have, That Oat-meal Caudles purge a Woman in that case. Virgins that use themselves to eat Oat-meal, are taught by woful experience that it binds, and that's the reason they get the Green-sickness by it. I never knew a binding thing purge by boyling; although I have known Purging things to bind by boyling.

Fifthly, Let her the first three days (and longer if she be weak) avoid the light. Her Labour weakens her Eyes exceedingly by a Harmony between the Womb and them. Her Eyes, if they were weak before, may be strengthened at this time.

Sixthly, Let her avoid great noises and sadness, together with trouble of mind: For whether it be most fitting she should be praising God for her Delivery, or troubled about the wagging of a straw, judge you.

My Instructions are these:

1. So soon as she is laid in her bed, let her drink a draught of burnt White-wine, in which you have melted a dram of *Sperma Ceti*.

2. The

2. The Herb *Vervain* is a most singular Herb for this purpose, and grows commonly in every High-way. For though the Remedies of the College of Physicians grow in the *East-Indies*, and you must give Mony for them, the Remedies of God are near at hand, and to be had for gathering, or else he was mistaken, who said, *His tender mercies are over all his works*. The Herb fortifies the Womb so exceedingly, that it will do more in two days with it, than in two weeks without. It is in its prime in *May* or *June*, when if you will gather it, and take the pains to dry it in the Sun, you may keep it all the year. If you do not, it's not my fault; you may use it any way, boyl it in her meats and drinks; it hath no offensive taste, though, very pleasant vertues.

3. If the Woman be any way Feverish, add Plantane to it, whether Leaves or Roots it matters not. If she be not Feverish, it will not do amiss to add them both together, *Vis unita Fortior*, joyned strength is strongest.

4. If her Courses come not away as they should do, leave out the Plantane, and instead thereof, put Mother of Thyme.

5. If the Womb be full (which may be easily perceived by the impurity of the Blood, it either coming away in gobs or stinking) or you suspect any of the After-birth to be left behind (which is a thing may sometimes happen, though the Midwives be never so able) make her a drink of Featherfew, Mugwort, Pennyroyal, Mother of Thyme boiled in White-wine and sweetned with Sugar.

6. Panados and New-laid Eggs is the best Meat for her at first, of which let her eat often, and but a little at a time.

7. Let her use Cinnamon in all her Meats and Drinks; for it strengthens the Womb like a Castle Fortified with Walls and Bulwarks.

8. Let her stir as little as may be till after the fifth, sixth or seventh days after Delivery, if she be weak. Let her talk as little as may be, for it weakens her. Gossips tales do Women little good in such a case.

9. If she goes not well to Stool, give her a Clyster made only with the Decoction of Mallows, and a little red Sugar. Old sage *Cato* prescribes Coleworts to Women in such a case, and took no other Physic, neither himself nor his Household. And *Chrysippus* was so vain-glorious to write a whole Treatise of them, making them an universal Medicine for the whole Body, and every Disease it is subject to. But I spake with Dr. EXPERIENCE the other day, and he told me they were extream windy; and Dr. REASON who is always in his Company (both of them being the Sons of Dame NATURE) told me windy things were extream bad for Women in that case.

10. When she hath lain-in a week, or something more, let her use such things as close the Womb; Of which, Knot grass and comfry bear away the Bell; you may if you please add a little Purging to it, and do your selves no harm; put in Polypodium, both Leaves and Roots bruised. Our College of Physicians, and so do the Ancients also affirm, That Polypodium of the Oak is to be preferred before all other Polypodiums whatsoever. I know no other reason they have for it, but only because it is more scarce; and because more scarce, more dear; and because more dear, it brings more Money, and that's the grease makes the Wheels go. You need not ask in what quantity these Herbs must be used; they are so harmless, you cannot offend in the use of them. If you be pleased to use the Directions, you, to your admiration, shall find the singular effects of those instructions to your own health and comfort, and to my desire that am the Pen-man of them. They are most of them my own, if not all; you shall scarce find any of them in anothers writings. And thus you see I do not only wish you well, but Labour to do you good.

S E C T. 2.

How to remedy the Accidents a Woman is subject unto in her Lying-In.

TH E Accidents are these, —

I. *The After-pains.*

About the Cause of which Authors keep a terrible quarter. They must say something, though to little purpose. Some think it to be the thinness, some the thickness, some the sliminess of the Blood, and some the sharpness of it. The Opinion of *Hippocrates* was, That Women were most troubled with them at the Birth of the first Child; *Cujus contrarium est verum*; the good old Soul was mistaken. Dr. *Experience* whispers the contrary into every good Womans ears that had more Children than one, I do not justly know the cause my self: And yet this I know, — That if my former Cautions and Instructions be observed, they will be either none at all, or very few. If it be not too late to help it (for Women will be willful as well as Men) boil an Egg soft, and pour out the Yelk of it with which mix a spoonful of Cinnamon-water, and let her drink it; and if you mix two grains of Ambergreece with it, it will be better. I hold *Vervain* taken before, to be as good as either.

2. Take Onions, and boyl them very well in water, then stamp them with Oyl and Cinnamon and Seeds in Powder, spread them upon a Cloath, and apply them to the Region of the Womb.

3. Take Bayberries, beat them to Powder, put the Powder upon a Chafing-dish of Coals, and let her receive the smoak of them up her Privities.

4. Take Tar and Barrows-grease, of each equal quantities; boyl them both together, and whilst it is boyling, add a little Pidgeons dung to it. Spread some of this upon a Linnen Cloath, and apply it to the Reins of the back of a Woman that is troubled with After-pains, and it will speedily give her ease.

5. Let

5. Let the Woman that is troubled with After-pains, take half a dram of Bayberries beaten into Powder in a draught of Muskadel.

By putting all these together, a Man may gather, that the After-pains proceed from cold and wind.

II. *Excoriations in the lower part of their Womb.*

For the remedy of which the usual Medicine is Oyl of sweet Almonds; a better remedy in my Opinions is Oyl of St. John's wort, to anoint that part withal.

III. *Sometimes through great straining to bring the Child into the World, the Woman comes to be troubled with the Hemorrhoids and Piles.*

For Cure of which,

1. Let her use Polypodium bruised and boyled in her Meats and Drinks.

2. Let her be let Blood in the Vein Saphena.

3. Take an Onion, and having cut a hole in the middle of it, fill it full of Oyl, roast it, and having bruised it altogether, apply it warm to the Fundament. If you think this Medicine be too hot; Take a dozen Snails without shells, if you can get them; take so many shells and pull them out, and having bruised them with a little Oyl, apply them to it warm.

4. A better than any in my Opinion is: Take as many Woodlice as you can get (some Countries call them Sows) bruise them, and having mixed them with a little Oyl, apply them warm to the place.

5. If she goes not well to Stool, let her take an ounce of Cassia Fittula drawn at night going to Bed; she needs keep no greater Diet after it.

IV. *Retention of the Menstrua's,*

Which is a thing usually mortal, if not remedied.

Hippocrates, in his Book, *De Natura-pueri*, holds, a Woman ought to be Purged according to the time that the Child is in shaping or forming, which is thirty days in a Male, forty in a Female. Sacred Writ, *Leviticus*, Chap. 12. delivers these words; *if she bring forth a Male Child, she shall continue in the Blood of her Purification thirty and three days. If she bring forth*

forth a Maid Child, she shall continue in the Blood of her Purification threescore and six days. I know not how to understand this Scripture, unless it be confined only to Abraham's Household and their Seed, to whom the *Levitical Law* was only written as a Rule of Practice: And Experience will teach us, that *Hippocrates* his Rules were only calculated for the *Meridian* of Greece, and very seldom found Authentic in our Hemisphere. Besides, Women that give their Children suck themselves, have them not so long as those that do not. And if that Blood be impure (as I shewed before, and as is agreeable to reason) then is it not fit a Woman should give her Child suck very speedily after her Delivery; for if the Blood be impure, how can it breed good Milk? Dirty water will make but dirty pottage: And the retaining of an impure thing, doth the Body harm. That the First Milk of a Woman is naught, may appear, Because the first Milk of a Cow is brackish, and turns to Curds and Whey; yet lies not the Curse of God so heavy upon Cattle for the first sin of Man, as it doth upon Men and Women.

'Tis an easie matter to know when a Woman is purged enough in such a case. If the work be well done, health and strength follows; if not, sickness.

If it be not well done:

1. Take such Medicines as strongly provoke the Terms; you had a Catalogue of them before, part of which are Dittany, Bettony, Savory, Penny-royal, Featherfew, Sage, Centaury, Juniper-berries, Piony-roots, &c. If this do not the deed, in a day or two dangerous effects are like to follow (if not prevented). Therefore,

2. Let her take two or three Spoonfuls of Briony-water every Morning; you may find the Receipt in my Translation of the *London Dispensatory*. In their first Master piece it was called *Hysterical-water*; but in the second (because no body should know it was the same) Briony-water.

3. Gentian-roots beaten into Powder, and a dram

of them take every Morning in Wine, is a most singular Remedy: and yet in my Opinion,

4. The Roots of Birthworth, either long or round, so used, and taken as the former, is better than that.

5. Take twelve Piony Seeds, and beat them into very fine Powder, and let her drink them in a draught of hot Carduus Posset drink, and let her sweat after it. If this do not bring them down the first time she takes it, let her take as much more about three hours after. Make much of these Medicines.

V. *Over flowing of the Menstrua's.*

Which is easily cured by Comfrey and Knot grass, so used and taken as you were instructed before. For indeed the Rules in the former Section being observed, you shall have no need of these once in an age.

The truth is, this infirmity seldom happens to Women after they are Delivered. If it do, beside the former Remedies,

1. Take Shepherds-purse, either boiled in any convenient Liquor, or dried and beaten to Powder, and it will be an admirable Remedy to stop them: For indeed the Herb is especially appropriated to the Privities.

2. The Leaves, and Flowers of Brambles, or either of them being dried and beaten into Powder, and a dram of them taken every Morning in a Spoonful of red Wine, or in a Decoction of the Leaves of the same which perhaps is far better, is an admirable Remedy for immoderate flowing of the Terms in Women.

Such as would be skilful Physicians, let them read these Books of mine, viz. *Platerus, Sennertus, Riverius, Riolanus, Bartholinus, Johnston, Veslingius, Sanctör, Rulandus, Cole, &c.*

BOOK IX:

Of Nursing Children.

P R O O E M I U M.

OH! What a racket do Authors make about this! What thwarting and contradicting, not of others only, but of themselves! What reasons do they bring, why a Woman must needs Nurse her own Child? Some extorted from Divinity? *Sarah* Nursed *Isaac*, therefore every Woman must Nurse her own Child. Why is it not as good an Argument, That because *David* was a King and a Prophet, therefore every Man must be a King, and every King a Prophet? Some, they have hal-
 led it from reason by head and shoulders. The Mothers Milk is most convenient for the Child, because the Child participates of her Nature? as though every choleric Woman, had choleric Children, and every melancholy Woman, melancholy Children. Or else, because the Woman cannot love her Child, except she give it suck
 her own self; which if she do not, more inhuman Beast she.

On the other side: It would make a dying Man thwart all this again.

1. Say they (and they all agree in that Opinion, though the Point be disputable). The Child draws his conditions from his Nurse. To prove this they quote a great many Farthers, otherwise called Heathens. As that the *Lacedaemonians* set up the youngest Son of their Deceased King in his stead, because he sucked his own Mother.

2. That *Alcibiades* being an *Athenian* was so strong and valiant, because he sucked a *Spartan* Woman.

3. *Cornelius Tacitus* strained all the wits he had to find out the reason, why the *Germans* are such strong Boned Men; and the result of his weak and tired Brains

was

was, because they sucked their own Mother. And why had not *Alcibiades* been so, if he had sucked his?

4. If a young Lamb suck a Goat, his Wool will be harder than the Wool of other Sheep, and himself fiercer. And yet within half a Page further, he saith, No creature will suck other than their own Dams, Man excepted.

5. All Authors universally describe of what Complexion and Condition a Nurse ought to be. If every Woman then must Nurse her own Child, any complexion must of necessity serve the turn. My self having Buried many of my Children young, caused me to fix my thoughts intently upon this business.

1. I considered the multitude of Children which died in *London* in the time of their suckling,

2. How many got such inseparable Diseases by ill Milk, that it could never be clawed off before Dr. *Death*, came and cured them.

3. In the third place, I read Authors, such as I had and such as I could get, gave me such bold and contradictory reasons, as I have recited to you before, by way of Example, that so you may know by a penny how a shilling is coyned.

4. Then I set my self to study; the result of which I bestowed upon you as freely as God bestowed upon me. And for every particular I shall give you my reasons.

I divide this Book into two Sections.

1. *What manner of Creature a Nurse ought to be.*
2. *About what Age the Child ought to be weaned.*

S E C T. I.

What manner of Creature a Nurse ought to be.

Authors make a great stir about this, and take ten times more pains than needs about notions, whether Milk be good or bad. If her complexion be fitting to make a Nurse, must not her Milk be good? Did you ever see a Cherry-tree bear Crabs?

There

There is very few (thank the Physicians of our times for it) that are able to know what complexion a Woman is of when they see her, and therefore Authors leave as many needless Rules as old *Lily* did in his Grammar. I advise every good Woman to choose a Nurse that is a sanguine Woman, and my reason is, Because all Children in their minority have that complexion predominant; and if you can get such a Woman, you need not fear she is squint-ey'd or lame, or crump-shoulder'd, nor yellow hair'd, or an ill-favoured nose, nor bad smell, nor misshapen Body, nor black teeth, and you may remember the old Proverb, *Cavendum ab eis quos Deus notavit*, Have a care of those that God hath marked. You need not question such a Womans Milk to be bad, nor her Nipples neither, unless some accidental infirmity have befallen them, and in that your eye will direct you.

1. I'll first of all describe such a Woman to you.

2. Give good Cautions.

3. Tell you what Diet she ought to keep.

I shall describe { 1. *By her Person.*
the Woman. { 2. *By her Condition.*

1. *By her Person.*

She is of a middle stature, fleshy, but not fat; of a merry, pleasant, chearful, countenance, a ruddy colour, very clear skin, that you may see her Veins through it.

2. *By her Condition.*

She loves Company, cannot endure to be alone; not given to Anger, but infinitely to Playing and Singing: she delights much in Children, and therefore the fittest Nurse for one. To come to the exact knowledge of what complexion a Nurse is of, if you please to bestow a little time and pains in reading my *Galen's Art of Physic*, you cannot well err; only I would not have you to think that a Woman can be found exactly of a singular complexion, without the predominancy of another complexion now and then intermixed; you shall far sooner find a Needle in a Bottle of Hay, than such a Creature. Only let it suffice, that if you cannot find a Woman exactly of that complexion, take another as near to it as you can.

For

For C A U T I O N S take these:

1. Let her not be too poor; for if she wants, so must the Child.
2. For Age, let her be between twenty and forty, for then she is in her prime.
3. Let her be well bred; for ill-bred Nurses corrupt good nature.
4. Let her be in health; for her own sickness infects her Milk, and by it the Child.
5. Let her be a prudent Woman, and such a one will be careful of the Child.
6. If it be a Boy, let the Nurse be such a one whose last Child was a Boy; if a Girl, contrary.
7. Let her not be with Child her self; for so she may spoil her own, or yours, or both.

To such a Nurse you may put your Child.

What Diet a Nurse ought to keep.

If I should prescribe her Diet for every day in the week, she would think me Tyrannical. Give me leave to tell,

1. *What she ought to avoid.*

2. *If her Milk be accidentally corrupted, what will mend it.*

1. She ought to avoid all salt Meats, Garlic, Leeks, Onion and Mustard. Excessive drinking of Wine, Strong-Beer or Ale; for they trouble the Childs Body, with Choler; Cheese, both new and old, with melancholy: And all Fish with Flegm.

2. Let her use her Body to Exercise; if she have nothing else to do, let her Dance the Child. Exercise causeth good Digestion, good Digestion good Blood, good Blood good Milk, good Milk a thriving Child.

3. Let her never deny her self sleep when she is sleepy, for then she will quickly awake when the Child cries.

4. Let the Air she lives in be good. Want of this is the reason so few Children live in London, and those few that live, are none of the wisest. Gross and thick Air makes,

1. Fat unwieldy Bodies.

2. Dull Wits.

An

An Air near the Fens, or near the Sea, makes sickly Bodies. Pure and clear Air makes,

1. Nimble Bodies.

2. Quick Wits.

The Operation of Air to the Body of Man, is as great as Meat and Drink.

For it helpeth to engender the Vital and Animal Spirits, which causeth in a Man, apprehension, imagination, fancy, opinion, consent, judgment, reason, resolution, discerning, knowledge, remembrance, calling to mind, mirth, joy, hope, trust, humanity, boldness, mercy, fear, sadness, despair, envy, hatred, malice, mildness, stubbornness: And indeed, though the bulk of the Body be nourished by Food, the Air carries the greatest swing in all the actions thereof: For it is the cause of life, health, sickness, death to Mortals.

3. Let her shun disquietness of mind, anger, vexing and grief; For if a Woman did but see her own Face in a Glass when she is in such passions, she would hire a Man to throw Stones at it.

II. *What will amend her Milk being accidentally corrupted.*

1. First of all, Let her observe the Caution before mentioned.

2. Let her Diet be good.

3. Herbs that correct Milk, are these:

If it be too hot; Endive and Succory, Lettuce, Sorrel, Purslane, Plantane.

If too cold; Borage, Bugloss, Vervain, Mother of Thyme, Cinnamon: And to be brief, whatsoever strengthens the Child in the Womb, amends the Milk after the Woman is Delivered.

4. Also many Nurses, though otherwise of Complexion good enough, yet many times they want Milk: In such case Authors have left some Remedies, viz.

1. The Hoof of the fore feet of a Cow dried and beaten to Powder, and a dram of the Powder taken every Morning in any convenient Liquor, increases Milk.

2. The

2. The Thistle which is commonly called our Ladies Thistle, because the Papists thought good to Dedicate it to, the Blessed Virgin, whether out of a fond conceit that she amended her Milk by it, I know not, yet this I know, few things growing, bread more and better Milk in Nurseries, than that doth, and that is clearly testified by the Milk Veins in it.

3. If the Child be much troubled with wind, let the Nurse use Fennel or Fennel-seeds in her Drinks or Broths, and the Child shall soon find the admirable benefit of it. Be studious, and do not think I shall live always to instruct you. This is the way for good Women to keep their Children in health: The want of observance of which, loseth many a Child: And the Physicians, neither of our time nor of our Fore-fathers, had either not the wit, or not the honesty to direct you in it. Blame not me for not making a long Narrative how a Nurse should use her Child, and how she should dress its head, and how she should pin it up in Blankets, and when she should hold it out to pifs, as many have done before me. Let but my former Rules be observed, and the labour of the Woman will be easie. Her lying-in short. Her Children usually maintained in health and strength. I hope they will not blame me for shortness unless they love nothing but long things. I desire my Book should be for every ones good, and therefore, within the reach of every ones Purse: And rest confident, there is enough in it to imploy the Brains of the wisest Woman breathing, and to do the filliest good.

S E C T. II.

About what time the Child ought to be weaned.

A Punctual time in all Children cannot be determined, but the manner may. A word or two of them both. *Aegineta Avicenna* prescribes two Years for the Child to suck, and that's usually one too many. If the Child be weak, it may suck longer: Milk digests

digests soon, it being concocted by the Nurse: And that's the Reason, many in a Consumption (whose digestion is weak) are cured by sucking a womans Breast. If the Child be strong and lusty (as happily it may be, if my former Rules be observed) a Year is enough in all conscience for it to suck. Experience teacheth the inconvenience of Childrens long sucking. Suck being ordained for Children no longer than untill they can digest other Food. The fondness of Mothers to Children doth them more mischief than the Devil himself can do them; one part (and not one of the least) of which appears in letting of them suck too long. Unnatural Food in their infancy and cockering in their youth, will (if it were possible) make a Devil of a Saint. I know the Grace of God lays hold upon whomsoever he pleaseth, and therefore I cannot give Universal Rules: Yet this I say, I have known many, and heard of more, that sucked three or four Years, but never knew any come to good, nor heard of many. I told you, Milk was ordained for Children no longer than till they could digest other Food. Divide all the Women in London into twenty parts, and you shall not find one of the twenty fit to be a Nurse to her own Child, and that for these Reasons:

1. *Because they give them suck too long.*

2. *Because they cocker them in their Youth.*

And that's the Reason why in time,

1. Some Mothers are forced to curse their Children for stubbornness and ill conditions.

2. Some Children serve their Parents the like Sauce, because they had no better Education. And,

3. Why so few Citizens Children come to good. They feed them against Nature; they cocker them against Nature; and if Nature have nothing to do with them, is it a wonder if they prove Unnatural?

4. God many times punisheth them with their own coyn. That their Children either die young, or live but a few years, and those very sickly, or are troubled with the Rickets, or lame, or decrepitate. What should they

they do with others? If they had better, they would spoil them.

A certain Man of ingenious breeding and good wit, (whose Name I have forgotten) had a Wife whose insatiable desire could not be satisfied for want of a Boy, though she had many Daughters, beautiful of Person, of excellent Understanding and good Conditions: But a Boy she must have, or else she dies. To answer her Distempers (I cannot say her Prayers) God gave her a Boy, and he proved a Fool; said her Husband to her, Wife, thou wast never contented till thou hadst a Boy, and now thou hast gotten one that will be a Boy all days of his Life.

To cure all Diseases, read my *Platerus, Sennertus, Riverius, Riolanus, Bartholinus, Johnston, Veslingius, &c.*

CONCLUSION.

Good Women, I have for your good, and not for my own, traced the beginnings of my self and you from the Tools whereby we were made, and the Matter we were made of, to what we were, when we were but an *Embryon*. I have instructed you in its nourishment and growth in the Womb: I have given you help for preservation of it there: I have given you helps to ease you in your Delivery of it: I have given you orders for your Body after Delivery. My care hath not been wanting, for the Child during the time it sucks. I have not been wanting to you, freely to impart all the cautious I knew. If envy oppose me, I know I have done well. It was the Speech of the wisest of Men, *Anger is fierce, and wrath is cruel: But who can stand before envy?* Envy is employed against nothing but what is done well. 'Tis the Eldest Child of the Devil, and looks as like him as though it were spit out of his Mouth. I am not afraid nor ashamed to own this work another day before the great *Jehovah*, and the Lord *Jesus Christ*, and the *Holy Angels*; what Knowledge they have given me herein, I have revealed to

G

you

you, and have not concealed a tittle. The greatest part of it (if not all) is verified by Experience. If you try it, you shall find it to be true. The remainder of my Life have I consecrated to the Publick Good. I expect no reward for doing my duty; yet am forced, thus to leave the Child newly weaned, to go upon another Physical employment of Publick Contentment. I shall very shortly take him up where I left him, and trace him through his Child-hood, Youth, Man-hood, Old Age, even to his Grave, where he and I shall rest in hope of a Resurrection.

Errata non Corrigenda.

For *Jeers*, read *Truth*.

For *hard Language*, read *plain Dealing*.

For *Mistakes*, read *Want of Time*.

For *Discovering Womans Matters*, read *Encrease of Knowledge*.

For *Crying out against me*, read *Envy*.

For *Raging against me*, read *Covetousness*.

For *Dislike of my Books*, read *Slavery*.

For *Neglect of my Rules*, read *Death of Infants*.

For *Practice opposing them*, read *Murder*.

For *Real Errors in the Book*, read *am ignorant of them*.

For *Flattery*, read *I cannot abide it*.

For *Brevity of the Writer*, read *Ignorance of the Reader*.

For *Want of Knowledge*, read *be diligent*.

For *finding fault with the Book*, read *want of Wit*.

For *Traducing me behind my Back*, read *want of Honesty*.

For *future Hopes*, read *look up to God*.

An Interpretation of certain crabbed Names which you shall meet with unexplained in this Treatise.

Accelerator, In plain English an Hastener. Physically 'tis used in this Treatise, for the Muscles that in the passage of the Seed and Urin. *Allantoids*.

Allantois, The skin that holds the Urin of the Child during the time it abides in the Womb.

Amnios, The inner skin that compasseth the Child in the Womb.

Arteries, Proceed from the Heart, are in a continual motion, and by their continual motion quicken the Body. They carry the Vital Blood to every part of the Body; their motion is that which is called the Pulse; you may feel it at your Temples, Wrist, Groin, &c.

Arthrodia, Is a Juncture, when the head of the Bone is little which is received, and the Cavity which receives it is as a shallow.

Chorion, Is the outward skin which compasseth the Child in the Womb.

Clitoris, Is a finewy part of the Womb.

Corpus Varicosum, Is an interweaving of the Veins and Arteries, which carry the Vital and Natural Blood to the Stones to make Seed of.

Cremaster, Is the Muscle that holds up the Stones.

Enarthrosis, Is a joyning when the large Head of one Bone is received into a deep Cavity of another.

Erector, In plain English a Lifter up, Physically the Muscle that makes the Yard stand.

Glans, The top of the Yard.

Gomphosis, Is a joyning of the Bone, as a Nail is joyned in a Board; and so the Teeth are joyned in the Jaws.

Gynglymos, Is a joyning of the Bone, when the same Bone receiveth another, and is received by another.

Hermonia, Is the Juncture of a Bone by a Line.

Membrana, Is an internal Skin.

Muscle, Is an instrument of voluntary Motion.

Nerve, Is the same with a Sinew; and this is that by which the Brain adds sense and motion to the Body.

Placenta, Is the Proper name of a Sugar-cake; Physically, it is used for a piece of Flesh in the Garment of a Child in the Womb: You may find it in the After-birth.

Preputium, Is the Fore-skin of the Yard, that which the Jews were commanded to cut off from their Children at eight days of Age.

Prostates, Are the Kernels which keep the Seed after the Stones have taken the pains to finish it. I cannot but wonder why Men should call an involuntary shedding of the Seed, the running of the Reins, when the fault is in the Kernels. The Reins are so busied about the Urine, that they regard not the Seed at all.

Superfœtation Is when one Child is conceived after another is fore-conceived in the Womb.

Sutura, Is a joining, as the Bones of a Skull are joined; it properly signifies a stitching.

Sylarchosis, Is a joining together by Flesh.

Synchondrosis, Is a joining together by a Cartilage.

Syneurosis, is a joining together by a Ligament.

Vasa Deferentia, Are the Vessels which carry the Seed from the Stones to the Seminal Vessels.

Vasa Preparantia, Are the Vessels which make the Blood fitting to be concocted into Seed, as they carry it to the Stones.

Vena Cava, Is the great Vein which receives the Blood from the Liver, and distributes it by its branches to all the Body.

Urachos, Is the Vessel which conveys the Urine from the Child in the Womb to the *Allantois*.

Urethra, A common passage of the Yard, both for Seed and Urine.

Ureters, Are the Vessels that carry the Urine from the Kidneys to the Bladder.

If you meet with any more than these, which are not explained as they were laid down, I am sorry for it. These are all I could see by the help of my Optic Nerves (whether it were *intramittendo Species*, or *extramittendo Radios*, it matters not much) I am willing to satisfy all. If I have missed any, I will satisfy particular Persons first, that tell me wherein I have missed; And the World in general at the next Edition.

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Mrs. *Culpeper's* Information, Vindication and
 Testimony, concerning her Husbands
 BOOKS to be Published after his Death.

So great are the Afflictions wherewith our Heavenly Father hath been pleased to Exercise me his poor Hand-maid, that I have not only lived to see my dear Husband (the Stay and Solace of my Life) taken from me; but it hath been my hard hap also to see his Reputation and Memory (which will be dear to all posterity, for the WORKS he hath written for the common good of this Nation) blemished and eclipsed by the covetous and unjust Forgeries of one, who though he calls himself Nathanael, is far from being an Israelite in whom there is no guile, who was not content to Publish an Hodgpodg of undigested Collections and Observations of my Husband's Deceased, under the Title of *Culpeper's* last Legacy; But to make the Deceit more taking, he steelled his Forehead so far, and brazen'd it so hard, as not to be a shamed to Forge two epistles, one in mine, and the other in my Husbands Name, of the Penning of which, he nor I never so much as dreamed. And yet he impudently affirmeth in my Name, That my Husband laid a severe Injunction on me to Publish them for the general good, after his Decease; and that they are his last Experiences in Physic and Chyrurgery. And in the Title of his Book, he said, They are the choicest and most profitable Secrets, resolved never to be Published till after his Death. All which Expressions, in the Title and Epistles, are as false as the Father of Lyes; and every word of them Forged and Feigned. And he knew well enough that no discreet honest Man, that was a Friend to my Husband, or to me, would ever have agreed to such infamous and dishonest practices; and therefore, I desire all courteous
 Readers

Readers of the Writings of my Husband, to take notice of this deceit, and to assure themselves that it never entered into his head to Publish such an undigested Gallimaufery, under the promising and solemn Name of this Last Legacy, and that whereby he gained his Reputation in the World, as the Impostor makes him speak in his Forged Epistle. And I desire any indifferent Reader, that hath observed my Husbonds lofty and masculine manner of expressing himself in his Prefaces and Epistles Dedicatory, whether in case he had been minded or disposed to take so solemn a Farewel of the World, as the Forger makes him to do: Whether, I say, he would have done it in such a whining fashion, and so in a stile of a Ballad maker, as to say, And now, if it please Heaven to put a period to my Life and Studies, that I must bid all things under the Sun farewell; Farewel to my dear Wife and Child, farewell Arts and Sciences, farewell worldly Glories, adieu Readers. Certainly my Husband would have been far more serious, and material, in such a case, as any discreet Man shall judge. Neither can it be thought, that in such a solemn Valediction, he could possibly forget his wonted respects to the College of Doctors, to whom he did so frequently address himself in diverse of his Writings.

Courteous Reader. I shall say no more touching the abuse of the Bookseller; only to prevent as much as concerns me, their being abused, for the future, know, That my Husband left seventy nine Books of his own making or translating in my hand, and I have disposed them into the hands of his, and my much honoured Friend Mr. Peter Cole, Bookseller at the Printing Press near the Royal-Exchange, for the good of my Child, from whom thou mayest expect to receive in Print such of them as shall be thought fit to serve thee, in due seasons, without any Disguise or Forgeries, unto which I do hereby give my attestation. Also my Husband left seventeen Books compleatly perfected in the hands of the said Mr. Cole, for which he paid my Husband in his Life time. And M. Cole is ready and willing on any good occasion, to shew any of the seventy nine Books, or the seventeen, to such as doubt thereof.

And

And if any person shall question the truth of any part of this Vindication or Epistle; if they will take the pains to come to me, I will, face to face, justify the truth of every word thereof, as I have subscribed my hand thereunto in the presence of many Witnesses.

I profess in the Presence of the great God, the Searcher of all Hearts, before whom Mr. Brooks and I must one day give an account of all our actions, That I have not Published this Epistle or Vindication, out of any disrespect to Mr. Brooks; for I much respect the Man, and would be glad to serve him to my power, but only to clear my Husband from the folly and weakness cast upon him by the means above expressed. And out of tenderness to Mr. Brooks, I first tried other means of keeping, and after-wards of repairing my Husbands Credit, and then staid long to see if he would repair in any measure, the wrong done to my Husband and my self. I desire to be,

From my House next
Door to the Red-Lyon
in Spittle-Fields. Octo-
ber 18. 1655,

Your Servant (in,
and for the Truth)

Alice Culpeper

FINIS.

THE FOURTH
 B O O K
 OF
 PRACTICAL PHYSICK.
Of Womens Diseases.

Part I.
Of Diseases in the Privities of Women.
 Sect. I.
*Of Diseases of the Privy Part, and the
 Neck of the Womb.*

C H A P. I.

Of the straitness and largeness of the Orifice.

THere are three Diseases in this Part. The straitness, and the largeness, and Yard of a Woman. The straitness is, when the Cleft is so narrow, that it will not admit a Man's Yard, or with much difficulty; it hinders Child-bearing; and if it be from the first confirmation, it is hard to be cured by Physick: But it is enlarged, either by Copulation, or by bringing forth of.

of Children. Sometimes it is from an Ulcer, or from Astringent Medicines given unadvisedly, that they may appear to be Virgins, when they are not.

Sometimes the Cleft is shut outwardly, and there is only passage for the Urine and the Terms; these Women are called *Atrerae*, that is shut up and bored, of which Chap. 3. Sometimes it is so close, that neither Terms nor Urine can come forth.

The contrary to this, is largeness of the Cleft, or when there are more holes than Nature hath usually, by often Copulation or Child-bearing. This laxity or largeness causeth Barrenness and falling out of the Womb, as *Hippocrates* shews in the Nature of Women. And this makes Women unpleasant to Men.

This is cured by purging after Child-bearing by Fomentation, Baths, Liniments of Allum water, and the Decoction of the Astringent Plants.

Take Comfry-Roots, Bole, Sanguis Draconis, Pomgranate-flowers, Allum, Mastic, Galls, each half a dram: Make a Powder, and with steelled water make a mixture, dip a Pessary therein. Or, take Oaken-leaves, Plantane, each half a handfull; Comfry-Roots an ounce, Pomgranate peel and Flowers, Sumach, each half an ounce; Allum an ounce, boil them in water and foment the Privities.

Sometimes in hard Travail, the space between the Fundament and the Privy Cleft, is broken into an hole. *Eros* shews the cure of it. Some put a long piece of Allum into the Cleft. When there are divers passages in a Womans Privities, it is from the first confirmation, when by Natures error, the passage from the streight Gut goes to the Womb.

*De passion.
mulier.
6. 20.*

C H A P. II.

Of the Mentula or Yard in a Woman.

THE *Ale* or Wings in the Privities of a Woman, are of soft spongy flesh like a Cocks-comb in shape and colour; the part of the top is hard and nervous, and swells like a Yard in Venery, with much Spirit. This part sometimes is as big as a Man's Yard, and such Women were thought to be turned into Men.

It is from too much nourishment of the part from the looseness of it by often *The causes.* handling

It is not safe to cut it off presently: But *The cure.* first use Driers and Discussers, with things that a little Astringe; then gentle Caustics without causing pain, as burnt Allum, and *Ægyptiacum*.

Take *Ægyptiacum*, Oil of Mastic, *Roses*, Wax, each half an ounce. If these will not do, then cut it off, or tie it with a Ligature of Silk or Horse-hair, till it mortifie.

Ætius teacheth the way of Amputation; he calls it the *Nympha* or *Clitoris*, between *Tetr. ob-* both the Wings: But take heed you cause *ser. 4.* not pain or inflammation. After cutting, 103. wash with Wine, with Myrtles, Bays, *Roses*, Pomgranate flowers boiled in it, and Cypress nuts, and lay on an Astringent Powder.

Some Excrescences grow like a tail, and fill the Privities: They differ from a *Clitoris*: For the desire of Venery is increased in that, and the rubbing of the Cloaths upon it, causes lust: But in an Excrescence of Flesh, they cannot for pain endure Copulation, but you may cut off this better than a *Clitoris*, because it is all superfluous.

C H A P. III.

Of Atretæ or Closures, and straitness of the Neck and Mouth of the Womb.

THEY are threefold. It is either in the Orifice, or the Neck, or in the middle: It is always hurtful, either to Copulation or the Terms, or to Conception and Child-bearing.

I saw one that had the first: The Orifice was very little, only fit to purge the Terms, and receive Seed; she conceived, and the Midwives discovered it in time of Child-bearing, and the Chyrurgeon opened it, and she was happily delivered: But how the Seed was spent into it, is not to be understood.

Lib. de sana. E morb. cur. cap. 78. Flesh, or a Membrane, is from evil confirmation, or a wound, or Ulcer, of which *Bonivenius, Frabricius* and *Hildanus*.

The Cleft also may be closed by a Wound or Ulcer, as in a Woman, who with the *French Pox*, had all eaten off, and it grew together after, only there was a little passage for Urine.

This is, either when the sides grow together from an Ulcer, or when proud flesh stops it up, which is sometimes in the *French Pox*.

When it is in the Privities, it is to be seen; But when in the Neck or Orifice of the Womb it is not known, but when the Terms are to flow, or when they copulate; and it is either broken by the force of Blood; or there is pain, and being Virgins, they are taken to be with Child; for if it last long, the Womb swells, and the whole Body is blewish.

These either hinder the Terms from the Neck of the Womb, or from the Veins of it. If Inflammation or Ulcer was before, this Disease may be suspected to be; if ther ebe the closing by the Membrane, the place is white;

if

Of Pustles and Roughness of the Privities. 155

if by Flesh, it is red. And it is known by the touch; for the Membrane is harder than Flesh.

The inconveniencies are great, either in Copulation, Conception, or Child-bearing especially; for the Child cannot get forth without hazard of it self or Mother. *The Prog- nostick.*

It is easier cured when it is from a Membrane only, because it is easily cut or broken; that in the Orifice of the Womb is not to be cured, because the Instruments cannot reach it.

Take away that which stops the passage, *The Cure.* a Membrane that is outward is easily cut: but if it be in the Neck of the Womb or the Flesh, it is hard. For if the Cut be large, there is pain and Bleeding, and the Womb is hard to be cured, because the Neck of the Bladder is easily hurt thereby.

Vulnus teacheth this Operation in his Observations. And *Hippocrates* in his Book of Sterility shews, how a Membrane may be taken away without cutting.

If Flesh grow from an Ulcer after Purgings, use Driers and Discussers to diminish it, with Frankincense, Birthwort, Roses, Pomegranate-flowers, Mastic, Myrrh, Aloes, &c. as in *Chap. 2.*

Some think this Disease may come from driness, but it is incredible. If it come from a hard tumour, soften and dissolve it with Butter, Oil of sweet Almonds, Lilies, &c. *Nicol. Florentius.*

C H A P. IV.

Of Pustles and Roughness of the Privities.

Roughness and Itching come from Pustles in the Neck of the Womb and Privities, with scurf and swellings, which itch and pain. *The Causes.*

They are from an adust Humour, malignant and sharp, which abounding, evacuate themselves by these loose

loose and moist parts, and their sticking, exasperate the flesh, this is in the *French Pox*.

They declare it themselves.

The Signs. It is stubborn, long and infectious to

The Prog- Men and hard to be cured.

nostick If the adust sharp Humours come from
The Cure. the whole Body prepare with Borrage, Fumitory, Succory, Endive, and the like, then evacuate them with Senna, Epithymum, Syrup of Apples, Violets, Roses, Catholicon, Confectio Hammech, Pills of Fumitory, Tatar.

Let Blood if there be fulness, first in the Arm, then in the Ankle; but if it be for the *French Pox*, first use Guaiacum and Sarsa, and the like.

Foment the part often with a hot Decoction of Dock-roots, Fumitory, Hops, Pellitory, or use this Oyntment; Take Plantane and Rose-water, each four ounces; Sal gem, Niter, Allum, each three drams; Sublime a dram and a half; Boyl them to the third part, strain them, and add Verdigreese a scruple: Then use gentler means two days after, till the Pustles fall off, and new Flesh appear, and then use the Oyntment again.

Let the Diet be to resist all Humours, of good Juice, avoid salt, sharp and four things.

CHAP. V.

Of Condyloma in the Neck of the Womb.

Condyloma is a Tubercle or excrescence with heat and pains: For these parts are wrinkled, and when the wrinkles swell, there is a Condyloma. Sometimes it is without Inflammation and soft, or with Inflammation and hard. It is usually in the Privities and Fundament of such as have the *French Pox*.

The Causes.

They are from a sharp malignant Humour which is always in the *Pox*, and sometimes they follow, hard Clefts or Chaps.

They

They are painfull and burning, the skin is wrinkled; and when they are many, they are like a Bunch of Grapes. *The Signs.*

They are hard to be Cured, if they are from the Pox, first Cure that, and then they often vanish of themselves.

After general Evacuations proper against the Pox, use Topics: First see if there be Inflammation, and then abate pain. As, *The Prognostic.*
Take Oyl of Linseed and Roses, each an ounce; Oyl of Eggs, half an ounce; mix them in a Leaden Mortar, or Take Pellitory, Mallows, Althæa, each half a handfull; Camomil-flowers two pugils, Linseed and Fænugreek, each half an ounce. *The Cure.* Boil them to a point, add Oyl of Roses three ounces, inject it with a Syringe.

If there be no Inflammation, use Driers and Repellers, as Vervein, Ivy, Acacia, Pomgranate peels and Flowers; For Baths and a Fomentation, and after add Discussers, as Camomil and Thyme.

If it be old and hard, first soften it with the same, and after thrice using them, use Digesters and Driers that are strong, as a Powder: Take round Birthwort a dram, Savin, Hermodactyls burnt, each two drams; burnt-Allum two drams, red Lead a dram, Culciris half a dram; sprinkle it upon the loose Flesh.

Or Take Aloes, Frankincense, Myrrh, each a dram; Ammoniacum dissolved in Vinegar a dram and half, Allum two drams, red Lead two drams, Galls half a dram, Turpentine, Oyl of Tartar, each a dram; with Oyl of Roses and Wax, make an Oyntment.

This is very strong: Take Turpentine an ounce, Oyl of Nutmegs two ounces, red Lead two drams, Allum, Vitriol, each a dram; Verdegreece half a dram, Sublimate a scruple, with Wax make an Oyntment, or of Balsom of Mercury.

If Medicines will not do, the Ancients advise Burning, of which see *Tetrab. 4. ferm. l. c. 3.* *Ætius.*

C H A P. VI.

Of Warts in the Neck of the Privities of the Womb.

THEY are from a gross, feculent, and malignant Humour sent to the skin and turned to a Node.

The Signs. They are known by their shape: The malignant are known by their hardness, and heat, and blewiness, filth and pain.

*The Prog-
nostick.* They are often hard to be Cured, because the *Pox* is with them, and they are in a place to which Medicines are hard to be applied, and to continue.

The Myrmeciae are not cut off, but they leave a great Ulcer, the Thymi and Clavi grow again. Acrochordones once cut, have no Root.

The Cure. After Universals, and order of Diet, either use Medicines, or cut or burn them to discufs, then use Sage dried with Figs, Orange, Rue burnt, dry Savin, Frankincense, with Wine and Vinegar, or Snakes skins with Figs: These also dry.

These corrode, eat and burn, as Juice of wild Cucumbers with Salt, Milk of Figs, Sheeps-dung, Goats-gall with Niter, Aqua fortis, Spirit of Vitriol, Sulphur, Butter of Antimony. Take heed that you hurt not the parts adjacent, but defend them with Bole, sealed Earth, Rose-water and Vinegar; if you put the Corrosives into Nut shells, change them twice or thrice in a day, and wash the part with a cleansing Decoction, and then cut or burn.

C H A P. VII.

Of the Hemorrhoids of the Womb.

THE Veins that end in the Neck of the Womb often swell like the Hemorrhoids, it is from gross Blood

Blood that comes to these Veins out of the time of the Terms.

Inordinate flux of the Terms may occasion it, when they flow out of the usual time; they grow thick, and cannot get out of the Veins, but swell them.

They are to be touched, and with a *Speculum matricis* to be seen. There is pain and bleeding without order: She is pale and lazy.

Correct the Blood, purge and bleed in the Arm to derive and revel, of which in the Diseases of the Womb.

If pain be, abate it by sitting in a Decoction of Mallows, Althæa, Camomil, Melilot-flowers, Moulin, Linseed, Fœnugreek; of which also make Fomentations and Ointments with Butter, Populeon and Opium, if there be pain.

Take Populeon, Oil of Roses, and sweet Almonds, fresh Butter, each half an ounce: Saffron a scruple, with the Yolk of an Egg, make an Ointment. Or,

Take Mucilage of Quinces, Althæa, each half an ounce; Oil of Roses and Hens-grease, each a dram; the Yolk of an Egg and Saffron, half a dram, mix them in a Leaden Mortar.

If pain be gone, or abated, and they bleed not, use Driers of Bole, Earth of Lemnos, Acacia, Cerufs, froth of Silver, Lead burnt and washed, long Birth-wort, Alum, Verdigreece.

If they swell with Blood, evaporate it, or foment with the Decoction of Mallows, Althæa, Pellitory, Camomil flowers, Moulin, Melilot, Seeds of Line, Fœnugreek. If they do no good, open them by Fig leaves rubb'd upon them, or by Horseleeches, of which *Chap. 2.*

If there be proud Flesh, take it off, as is shewed.

If they bleed gently, let Nature alone to the work; for it is good, and frees from other Diseases. If the flux be great, and abate the strength, open a Vein in the Arm divers times, and do it as in the overflowing of the Terms.

Quest. How do the Hæmorrhoids differ from the Terms flowing or stopt?

Mercurialis saith, That though a flux of Terms be immoderate, yet it hath its periods, and is without pain, and makes not the Body lean; But it is contrary in the Hæmorrhoids. But this is not true: For the Body is not made lean always by the Hæmorrhoids, nor do the Courses keep their periods always.

Besides the pain which is almost always in the Hemorrhoids, they differ in that the Terms flow from the Veins of the Womb and its neck: But the Hæmorrhoids are when the Blood flows too much to the veins that nourish the Privities, and sticks, or is evacuated.

C H A P. VIII.

Of Ulcers in the Neck of the Womb.

They are seldom cured in the Body of the Womb, and they are simple and clean, or sordid and malignant.

The Causes. Are a flux of sharp humours that last long in the Pox and Gonorrhæa. Corrupt After-birth and Courses after Child bearing detained, Inflammation turned to Imposthumes; these are the internal.

The external are sharp Medicines, hard Travail, a great Child taken out by force, violent Letchery, Wounds, Falls, Strokes.

The Signs. Are pain and constant biting that increaseth, especially in Copulation, or when Wine or Hydromel is inject. You may also see it with a Speculum; also there is matter gentle or filthy; if the Ulcer go toward the Bladder, they piss hot and often: There is pain in the Roots of the Eyes to the hands and fingers, fainting, and a little Fever sometimes.

The external Causes are to be related by the Patient. If it be from the Pox Gonorrhæa, the signs of them will appear, of which *Hippocrates*.

They

They are hard to be cured, because they are in a part fit to receive humours, soft and moist, and that hath consent with many parts. Hence are divers Symptoms: The great, old and foul are worst; when they corrode, and are hollow, they are seldom cured; they that may easily have Medicines applied to them, are easiest cured.

First, stop the flux of humours to the part, if it be either from the whole Body, or any part. And amend the Distemper of the Womb, that it may neither breed nor receive bad humours. If the *French Pox* be with it, resist that first.

If there be pain, first abate that with Milk Steeled, or with three whites of *The Cure*. Eggs, and Mucilage of Fleabane, or an Emulsion of Poppy seeds. Or, Take *Althæa-roots an ounce, Dill-seed two drams, Barley a pugil, Fenugreek and Linseed, each an ounce; Fleabane and Poppy-seed each half an ounce; boil them in Milk.* Of which in pain of the Womb.

In a foul Ulcer, first use Cleansers, as Whey, Barly-water, Honey, Worm-wood, Smallage, Orobis, Orris, Birthwort, Myrrh, Turpentine, Allum. As, Take *new Milk boiled, a pint, Honey half a pint, Orris-Powder, half an ounce.* Use it hot often every day.

When that which was injected, is voided, wash with the Decoction of Mallows, put up this Pessary:

Take *Erucum and Lentils in Powder, and Orris, each two drams; with Honey.* Or,

Take *Diapompholigos, with Frankincense, Mastie, Myrrh, as the Ulcer requires.*

Of such Fumes; As, Take *Frankincense, Mastie, Myrrh, Storax, Calamith, Gum of Juniper, Labdanum, each an ounce: Make a Powder, or Troches with Turpentine.*

If there be suspicion of the *French Pox*, add a little Cinnabar. In a very foul Ulcer, add *Ægyptiacum* or *Apostolorum*, or a little Spirit of Wine. In a creeping corroding Ulcer, with Cleansers mix cold, drying, and astringent Medicines, Allum-water, Plantane and

Rose-water, with Pomegranate-flowers boiled, and Pomegranate-peels, and Cypress-nuts, is also good, and with Aloes.

After cleansing, fill it with flesh, and heal it up. As, *Take Turty washed, half an ounce, Litharge, Ceruse, Sarcocol, each two drams; with Oyl of Roses and Wax make an Oyntment.*

Or smoke the Privities with Mirrh, Frankincense, Gum or Juniper, Labdanum two drams in Powder, with Turpentine make Troches.

Or use Sulphur, or Allum Baths, and Plaister.

Inwardly give vulnerary Potions. As, *Take Agrimony, Burnet, Plantain, Knot-grass, each two pugils; China three drams, Coriander-seed half a dram, Currans half an ounce: Boyl them in Hen-broath give it twice aday. Or give Turpentine and Sugar for a Month, or a dram of Pills of Bdellium often.*

If the Body consume, give Asses Milk, with Conserve of Roses for a Month.

CHAP. IX.

Of Clefts in the Neck of the Womb.

THese are long Ulcers that are small, like those in the hands and feet in Winter; they eat off the skins, are sometimes deep with hard lips

The Causes. if old: Sometimes they are dry, or sometimes Bleed.

They come from hard Travail, when some parts in the Neck of the Womb, are broken by a great Child, or violent Copulation, or flux of sharp humours, that stick in the parts, and corrode.

The Signs. If it be new, it is hidden sometimes, and known in Copulation by Pain and Bleeding.

*The progno-
sis.* The new are easier Cured, than when they are old and callous.

If

Of Fistulaes in the Neck of the Womb. 163

If they come from hard Travail, make
The Cure. a Clyster of the Decoction of Roses, Plantane, Birthwort, Bole, Sanguis Draconis, Frankincense, or with the white of an Egg a Pessary.

If from sharp humours; after universaller Evacuations, use Topics that bind without biting (if the clefts be not callous) as Oyl of Linseed and Roses, with the Yolk of an Egg and Juyce of Plantane mixed in a Leaden Mortar.

Ung. Stipolis apud Gal. Take Oyl of Roses, eight ounces, stir it in a Leaden Mortar till it is black and thick, then put in the Powders of Litharge of Silver and Cerufs.

If they are callous, make an Oyntment of Oyl of Lilies, Marrow of a Deer, Turpentine and Wax. If they are malignant, Cure them as Fistulaes, of which in the Chapter following.

If there be Itch and pain; Take *Diapompholigos*, *Populeon*, each an ounce; Sugar of Lead, Camphire, each a scruple; make an Oyntment.

Let the Diet be moist, of good-Juice, Chickens, Veal, Kid, rear Eggs, Mallows, Bugloss, Borage; Abstain from sharp and salt meats.

C H A P. X.

Of Fistulaes in the Neck of the Womb.

MAny times there are Ulcers in these parts, because they are soft, and easily corroded, and are hard to be Cured.

Some of them are strait, others crooked, some Simple, others hollow.

If matter stay there, it corrodes and *The Causes.* makes boroughs, and divides the parts, and makes a Callous; and when the matter is divided, the parts divided cannot unite.

The Song. It is known by the figure of the Ulcer, there is a callous Lip, and a thin evil matter, when it is pressed, flows out; there is no pain, except it reach a sensible part. Sometimes it reacheth the Bladder, and then the Urin comes forth at the Fistula. Sometimes the Fundament, and then the dung appears in the Fistula.

The Prognostic. A new Fistula is easier cured than an old, and a strait than a crooked. It is scarce to be cured in a Chacochemical old Body, when it pierceth into the parts adjacent. *

The Cure. First use Universals and good Diet, then see if it may be cured by Medicines, or better left to Nature to Evacuate Excrements thereby.

If the last is best, use a pallative Cure, by often Purg- ing and Sweating twice a Year, and Injunctions and strengtheners, and lay up a Plaister of Diapalma.

If you hope for a Cure after Universals, give drying vulnerary Drinks; of Male Fern-roots, Centaury, Agri- mony, Bettony, Ladies-mantle, &c.

Then use Topics; first dilate the Orifice (if it be strait) with a Sponge or Gentian-roots, then consume the Callous; but first make it soft with Oyl of Lilies, Deers Marrow, Turpentine and Wax.

Three things consume a Callous; Medicines, Cut- ting and Burning, there is a new strait Fistula, use Gen- tian, Black Hellebore, Ægyptiacum, or *Vigo's* Pow- der with a Pencil. Or, Take *Sublimate half a scruple, Rose or Plantain water six ounces, set it upon Embers. If it be towards the Womb, take heed of strong Me- dicines.*

If it be callous and foul, burnt it either by a Caustic, or hot Iron. These are good in the outward of the Neck; then cleanse and heal.

C H A P. XI.

Of a Cancer in the Womb.

IT is seldom seen, and never cured; but here I shall speak of that in the neck of the Womb, which is Ulcerated, or not Ulcerated.

It is from terms, burnt, and hot burnt humours that are black that flow thither. *The Causes* It is after long scirrhus tumours, that have been immoderately softened. It is first not Ulcerated, and when the humours are more corrupt, it is ulcerated.

They are hard to be known at first, because it is a tumour without pain, and after there is a pricking in it, and a pain in the Groins, Loins and bottom of the Belly. *The Signs* The tumour is hard, blew, with blew stinking Lips. When it is Ulcerated, the Symptoms are all worse, and there is a thin black stinking matter. Sometimes much blood that is dangerous, a gentle Fever, Loathing, trouble of Mind, the Cheeks are read from the vapours that flie up from the Womb.

It is hard to be cured, because mild Medicines are not felt, and strong, exasperate; and the part makes it more hard because it is neglected at the first, and increaseth. *The Prognostic.*

Let the Physician prevent Ulceration: Or *The Cure.* if it be to hinder the increase of it, let Diet be against Melancholy: Prepare and Purge Melancholy.

This Powder for many days given, is excellent. Take Smaragus, Sapphir and East-Bezoar stone, each a dram; give every day three or four grains with Scabious or Carduus-water.

Let the Tropics not be biting at first. But foment with Juyce of Plantane, Nightshade, Purslane, or use Diapompholigos. Or, Take Juyce of Plantane, Nightshade, Purslane, each two ounces; Mucilage of Fleabane an ounce, Oyl of Roses three ounces: Stir the m in a Leaden

den Mortar. Or, Take Oyl of Roses, of Eggs, each an ounce an half; Sugar of Lead a dram: Stir them in a Leaden Mortar, then add Litharge, Ceruss, each three drams; Tutty a dram, Camphire a scruple. Or,

Take Juycce of Nightshade six ounces, Tutty and burnt Lead, each two drams; Samphire half a dram: Stir them long in a Leaden Mortar, and add Powder of Cray-fish.

Inject a Decoction of Cray-fish: And if pain be great, foment with Mallows, Althæa, Water-Lilies, Coriander, Dill, Fleabane seed with Saffron in Milk: Or, make a Cataplasim of the same.

Some use Antimony, Arsenic, &c. which are good in other parts. But this cannot bear them.

A noble Woman had on the right side of her Face an Ulcerated Cancer; and when all the French, Italian, German, Spanish Physicians could not cure her, a Barber cured her only with Chickens sliced thin, and laid on often every day.

C H A P. XII.

Of a Gangrene and Sphacel in the Womb.

Sometimes the whole Womb is gangrenated, and it is from the Privities that receive many Excrements apt to corrupt.

The Cause. It is from an Inflammation and Ulcer not well cured, because the part hath many Excrements which easily quench the Natural heat, and then the part mortifies.

The Signs. There is an usual heat in the Neck of the Womb, and a Fever, with horror all over the Body; then the colour changeth in the part; it is black and blew, without pulse or sense. When it is cut or pricked, it stinks, and the strength decays, and the heart faints.

The Prog- It is very dangerous, and worse when
nostic. it goes to the Womb than outwards. Some
Aerius leth. have had the Womb fall out, and have li-
ved, which besides,

We saw at *Avignion* in an Old Noble Woman,
Anno. 1635.

Stop the putrefaction, take away
that which is rotten, by scarrifying
if you can, then wash with the De-
coction of Wormwood, Lupin, and
with *Ægyptiacum*, and apply this
Cataplasin: Take *Orobus* and Bean-
flour, each two ounces; *Oxymel* a pint,
boyl them, add *Lupines*, *Wormwood*, *Aloes* and *Mirr.*
Nichol. Floreny.
fer. 6. tr. 3.
Math. degrad.
in 9. Rhasis c. de
exitu matricis.

Cut off the dead flesh, strengthen the principal
parts, the Heart, lest the Spirits be infected with evil
Vapours that fly by the Arteries.

Give Conserve of Borrage, Bugloss, Gilli-flowers,
Diamargariton frigid, Electuary of Gems frigid, Con-
fection of *Hyacinths*, Syrup of Sorrel, Pomegranates,
Borrage; and apply Epithems to the
Heart, *Puerius* cured a noble Woman, *In observati.*
Aged twenty five, she had a Pustle in
her Privities in the Dog-days from violent Letchery with
her Husband, and she used a Cataplasin from a silly
Chyrurgeon, and in few days it rotted, grew black, and
mortified, and went towards the Fundament very fast.

BOOK IV.

SECT. 2.

Of the Diseases of the Womb.

CHAP. I.

Of the Knowledge of the Temper of the womb.

Mark Antony Ulmus Physician of Bo- Lib. uterus
noma shews the Temper of the muliebris.
Womb. He saith, That a Beard in Wo-
men shews that they have a hot Womb and hot Stones.

It comes with the beginning of the Terms, and when the Breasts swell, and is hard to be seen.

Aristotle saith, That some Women
Lib. 3. de. lui have hairs on their Chin, when their
ani, c. 11. Courses stop, and when they have a
 hot Womb and Stones.

But there are more certain signs of heat.

1. When hard hair comes forth suddenly, thick, black and long, and large about. If they come forth slow, thin, soft, yellowish and but few, not spreading, the Womb is cold.

Also when the Terms come forth at 12 Years of Age, it is a sign of a hot Womb, and when they last long, the Blood is Red hot, but not very much. In an old Constitution they come later, and the Blood is cold and waterish, and they end sooner. If it be hot and moist, they flow plentifully, and last till after Fifty. If it be hot and dry, the Blood is yellow, thin and sharp, and pricks the Privities.

If it be cold and moist, the Blood comes late forth, with difficulty, and it is whitish and thin. If it be cold and dry, the Terms come forth very late, and with difficulty, and seldom continue till Forty, and the Blood is thick and little.

The third sign is from Letchery: For they who have hot Wombs, desire Copulation sooner and more vehemently, and are much delighted therewith: They who are cold, do the contrary. The hot and moist are not tired with much Venery. The hot and dry have great Lust, and a Frenzy if they want it: But they are quickly tired, because they are but few Spirits. If it be cold and moist, they are not soon Letcherous, and are easily satisfied; and if they miscarry often, the Womb is made colder, and they delight not in the sport: But Copulation doth them good, and makes them more Youthful. If it be cold and dry, they desire not a Man in a long time, and take no delight, because the Spirits are few.

The fourth sign is from often Conception: For the
 hot

hot Conceive often, and bring forth Males or Viragoes, if the Seed of the Man agrees with it. The cold doth the contrary.

A hot and moist Womb is very fruitful, if the Man be well tempered; and though he be old and weak, yet she will Conceive by him. Sometimes they have Twins, or over-do, and have a Mole.

Hot and dry are fruitful, but not so much as the former.

Cold and Moist are hard to Conceive, especially when they are in Years; when they are Young, and the Seed of the Man is hot and dry, they Conceive Males; but seldom well shaped or healthful; and the Woman while she is with Child, is sickly.

A cold and dry Womb is commonly Barren; and if they Conceive, the Man's Seed is hot and moist, they bring forth Females; and if Males they are tall, and quickly look old.

C H A P. II.

Of the hot Distemper of the Womb.

Heat of the Womb is necessary for Conception; but if it be too much. It nourisheth not the Seed of the Man, but disperleth its heat and hinders the Conception.

This preternatural heat is from the *The Causes*. Birth sometimes, and makes them Barren. If afterwards, it is from hot causes that brings the heat and the Blood to the Womb. From Internal and External Medicines, too much hot Meats and Drinks, and Exercise.

They are prone to Lust, have few Cour- *The Signs*, ses, yellow, or black, or burnt, or sharpe; they have hairs betimes upon their Privities; they are subject to the Head-ach, and there are Signs of much Choler, their Lips are dry.

The Prog- When this Distemper is strong, they
nostic. have few Terms, and out of order: They
 are bad and hard to flow, and in time they
 are Hypochondriacs, and for the most part
 Barren; and there is sometimes a frenzy of the Womb

The Cure. Use Coolers: So that they offend not
 the Vessels that must be open for the flux
 of the Terms: Therefore,

Use inwardly, Succory, Endive, Violets, Water-
 Lilies, Sorrel, Lettuce, Sanders and Syrups, and Con-
 serves made thereof. As,

Take Conserve of Succory, Violets, Water-Lilies,
 Borrage, each an ounce; Conserve of Roses half an ounce,
 Diamargariton frigid, Diatriosantaloon, each half a
 dram; with Syrup of Violets, or Juycce of Citrons, make
 an Eleſtuary.

Outwardly use Oyntment of Galen's Cooler, Oynt-
 ment of Roses, Cerat of Sanders, Oyl of Roses, Vio-
 lets, Water-Lilies, Gourds, Venus-navel to the Back
 and Loins: Or make Cataplasms of Barley-meal, Ro-
 ses powdered, Violets, Water-Lilies, Sanders, with
 Juycce or water of Plantane, Water-Lilies, Succory,
 Lettuce, Oyl of Roses, Violets, Water-Lilies.

Bathis are good to sit in, and cooling, Fomentati-
 ons; and after, let her take some of the Coolers men-
 tioned. In great heat, use this cooling Pessary.

Take Opium a scruple, Goose-grease
 Eras. de pass. two scruples, wax and Honey, each four
 mulier cap. 7. scruples: Oyl an ounce, whites of two
 Eggs.

This was from an Opinion the Ancients had, that
 Opium was cold: But take heed of the using it too
 much, lest the Narcotic quality hurt.

Let the Air be cool, her Garments thin: Let her
 Meat be with Letuce, Endive, Succory, Barley:
 Give no hot Meats nor strong Wine, except it be wa-
 terish and thin. Rest is good both in Body and Mind.
 She must not Copulate, but she may sleep much.

C H A P. III.

Of the cold Distemper of the Womb.

THis causeth many Evils and Barrenness.

They are contrary to those of a hot Distemper, cold Air, Rest and Idle-*The Causes,* ness, and cooling Medicines.

It is known by their not desire of Let-*The Signs.* chery, not receiving pleasure in the time of Copulation, when they spend their Seed. The Terms are Flegmatic, thick and slimy, and flow not rightly: There is wind in the Womb, the Seed is crude, waterish, with a Gonorrhæa.

It is the cause of Obstructions and *The Prognostic.* Barrenness, and is hard to be cured.

Use things proper to heal the Womb, *The Cure.* as this Water:

Take Galengal, Cinnamon, Nutmeg, Mace, Cloves, each two drams; Ginger, Cubebs, Zedoary, Cardamoms, each an ounce, grains of Paradise, long Pepper, each half an ounce: Beat them, and put them in six quarts of Wine for eight days, then add Sage, Mints, Balm, Motherwort, each three handfull: let them stand eight days more, then pour off the Wine, and beat the Herbs and the Spices, and then pour on the Wine and Distil them.

Another. Take Cinnamon, Nutmegs, Cloves, Mace, Ginger, Cubebs, Cardamoms, grains of Paradise, each an ounce and half; Galengal, six drams, long Pepper half an ounce, Zedoary, five drams, bruise them, and add six quarts of Wine, put them in a Cellar nine days, daily stirring them; then add Mints, two handfulls, then let them stand fourteen days, pour off the Wine, and bruise them, and then pour on the Wine again and Distil them.

Quercetan hath an Hysteric, Extract, a greater and a less; use outwardly Fo-*In Pherdoc.* mentations, Baths, Baggs of hot Roots, *restit. c. 25.* as Birthwort; Lovage, Valerian, Ange-

lica, Burnet, Masterwort, Calamus, Madder, Elicampagne, Orris and Herbs; as Mugwort, Balm, Motherwort, Savin, Penny-royal, Calamints, Origan, Dittany, Marjoram, Rue, Bettony, Rosemary, Lavander, Sage, Storchas flowers, Seeds of Smallage, Parsley, Rue, Carrots, Annise, Fennel, Cummin, Lovage, Parsley.

Anoint with Oyl of Lilies, Rue, Angelica, Bays, Cinnamon, Cloves, Mace, Nutmeg. Or, Take *Labdanum*, two ounces, *Frankincense*, *Mastic*, *Liquid Storax*, each half an ounce; Oyl of Cloves, Nutmegs, each a scruple; Oyl of Lilies, Rue, each an ounce; with *Wax* make a *Plaster*.

A Fume. Take *Frankincense*, *Mirr*, *Mastic*, each a dram; *Bay-berries*, a dram and half, *Labdanum*, two drams, *Storax*, *Cloves*, each a dram; *Gum Arabic* and *Wine*, make *Troches*, or *Pessaries* of the same.

Let the Diet be warming, and the Air, the Meat of easie concoction, seasoned with Annise, Fennel, Thyme. Avoid Milk-meats and raw Fruits.

C H A P. IV.

Of the moist Distemper of the Womb.

THis is commonly joyned with a cold Distemper, and causeth Barrenness, and is from the same causes, a cold Distemper: For commonly cold things do moisten. It is commonly to Women that are Idle.

They that have moist Wombs, abound in *The Signs*. Courses, but they are waterish and thin; the Privities are wet, they have the Whites, and desire not to Copulate much, and delight not in it; they retain not the Seed; and if they conceive, when the Child is big, they Abort or Miscarry.

If it last long, it is hard to be cured. *The Prognostic*. If it be much, they Conceive not.

It is by Driers, and things that cure the cold Distemper, are good against the moist : *The Cure.* Because all Healers have a drying power. Use Sulphur, Baths and Injections. Beware of Astringents; least the evil humours be stopt, and the Disease increased.

C. H. A. P. V.

Of the dry Distemper of the Womb.

IN this the Womb is hardened, of it self it is fleshy and soft, and moistned by Blood for Conception.

It is sometimes from the Birth or Old Age, when they are past Child-bearing. If it be from drying causes, they are Barren before they are old.

Diseases and Medicines dry the Womb, *The Causes.* as Inflammations, Fevers, and when

Blood flows not to it, nor goes to the bottom of it, by reason of the straitness of the Veins, or Obstructions, as in *Viragoes*, and such as never Conceived; and if they void any Blood, it is from the Neck of the Womb, and not from the bottom.

They void little Seed, and are slow in *The Signs.* Venery, the Terms are few, the mouth of the Womb is dry, and they are slender, of a dry Constitution, their lower Lip is always chapt, and blackish red.

This Distemper is hard to be cured in *The Prog-* any part, especially if it be Old. *nostic.*

Use Moistness; as Borage, Bugloss, Mercury, Mallows, Althaea, Violets, sweet Almonds, Pistacha's, Pine-nuts, Jujubes, Dates, Figs, Raisins. *The Cure.*

Of which are made Syrups, Conerves, Emulsions, Candies, &c.

Outward Remedies are made of the same, adding Thyme, Fenugreek-Seeds, Lilies, Brankursine, Pellitory, &c. *Fomen.*

Fomentations are made with Milk; and after Bathing, anoint the region of the Womb and the Belly, to the Privities, with Oyl of sweet Almonds, Lillies, Linseed, Jesamin, Fresh-Butter, Hens and Goose-greese.

Let the Diet be moistning, the Air moist, the Meat Fatning, of much nourishment and small Excrement. Let sleep be a little longer than usual, great Labour, Anger, Sadness, Fasting do hurt.

C H A P. VI.

Of Compound Distempers, and first of Cold and Moist.

THere is seldom a simple Distemper in the part, and commonly there is matter which feed it. It is usually cold and moist, which gathers Excrements of that sort, either in the whole Body, or in the Womb after the Terms.

The Causes Are all things that breed cold and Flegmatick humours in the whole Body or the Womb?

The Signs. They Conceive not, and are of ill habit of Body; the Terms seldom flow right, and they have sometimes the Whites.

The Prognostic. It is harder to cure than a simple Distemper.

The Cure. The cold humour is in fault; therefore prepare it with Syrup of Mugwort, Mints, Bettony, Hyfop, with a Decoction proper.

As, Take Fennel Roots, an ounce, Valerian, Elicampagne, Masterwort, each half an ounce; Penny-royal, Mugwort, Motherwort, Nep, Marjoram, each a handful; Rosemary and Sage flowers, each two pugils; Siler Montane, Fennel, Anniseed, Parsnep seed, each a dram: Boyl them to ten ounces strained, add Sugar, Syrup of Mugwort two or three ounces, Cinnamon-water, half an ounce: Make a Potion for three doses:

Then Purge it with Agaric, Mechoacan, Turbith; and

and if other humours be mixed with Flegm, and Senna, and the like: Or use Pills De tribus, Aloephanginae, Mastic, of Hiera with Agaric, Sine quibus: Or, Take Agaric a dram and half, Senna two drams; infuse them in Mugwort-water: to three ounces strained, add Diaphœnion or Diacar thammum two drams; strain and add Syrup of Mugwort half an ounce, Cinnamon-water half a dram.

After universal Evacuation, use Pessaries. As, Take Mercury, bruise it, and put it in a bag of white Silk; anoint it with Butter or Honey of Roses.

Or, Take Benedicta laxativa, three drams, Agaric two drams, Gith-seed, a dram, Pease-meal six drams, with Juice of Mercury make Pessaries in a Sarsnet Bag. Or, Take Hiera a dram, Agaric half a dram, Bdellium a dram, with Honey make Pessary, or make it with Powder of Agarick and Troches of Coloquintida, or five sweats of Guajacum, China and Sarsa. As,

Take Guajacum a pound and eighteen ounces, infuse them in twelve pints of water twenty four hours, then boyl them to the consumption of the third part, give six or eight ounces hot in the morning, and let her sweat.

Pour water to the reliques, and boyl them to the consumption of the third part for an ordinary drink.

You may use China and Sarsa the same way; and because in a decoction some strength is lost, and so great a quantity is tedious for Women, you may Distil them, and give a less quantity with things proper for the Womb.

As, Take Guajacum a pound, or Sarsa eight ounces, Angelica, Elicampane, each an ounce; Mugwort two handfuls, Dittany half a handful, add six pints of Water or Wine, steep them two days, then Distil them, and give two ounces of the Water.

Let her Meat be Roasted, Birds, Hens, Capons, Partridges, Mutton, sweet Almonds, Raisins. Let her abstain from salt and sharp things.

If these sweets are unpleasant, give them in the third and fourth Chapter internal and external. As, Take Conserve of Marjoram, Rosemary, Bettony, each two ounces;

ounces ; of Balm an ounce, *Diamoschu dulcis*, *Diamargariton calid*, each a dram ; candied *Eryngus* and *Citrons*, each half an ounce ; with Syrup of *Mugwort* make an *Electuary* ; and use Baths to sit in mentioned.

Drying Spaw-waters are good to drink, or to sit in.

Let the Diet, be as in *Chap. 3* and 4, give the flesh of wild Mountain-fowl, Pidgeons, Hens ; Capons, Mutton Roasted and Spiced, and old Wine, and let her exercise.

Of the hot and dry Distemper of the Womb, with Choler.

Do as in *Chap. 5*. Purge the Choler, whether it be from the whole Body, or from the Liver with Syrup of *Roses*, *Manna*, *Tamarinds*, *Rhubarbs*, *Senna*, &c.

C H A P. VII.

Of the ill shape of the Womb, and first of the straitness of it and its Vessels.

THis is a Disease of evil conformation from Nature, when it can be stretched out no further, this makes an Abortion in the fourth or fifth Month.

But it is wonderful in its natural shape when it will stretch according to the proportion of the Child, and after Child bearing be as small as at first.

Of the straitness of the Vessels of the Womb.

This is usual, and hinders the flux of the Terms and Conception, it is in the Vessels of the Womb, and of the Neck thereof.

Are thick tough humours that stop the Cause. Mouths of the Veins and Arteries : These are bred of gross or much nourishment, when the heat of the Womb is so weak, that it cannot attenuate the humours, these either flow from the whole Body ; or are gathered in the Womb.

Sometimes Vessels are closer by Inflammation or Schirrus, or other tumors. 3. They are stoppt by a strigent

stringent Medicines. 4. By compression. 5. From a Scar or Flesh, or a Membrane that grows after a wound.

Stoppage of the Terms shews straitness, which hinders Conception: And this stoppage is known by crudities abounding in the Body, which are known by their Signs. Sometimes thick Flegm comes from the Womb, if there was a wound before, or the Secundine was pulled out by force.

Stoppage of the Terms from an old obstruction by humours, is hard to be cured; if it be from disorderly use of astringents, it is more curable: If it be from a Schirrus, or other tumour that compresseth or closeth the Vessels, that cannot be cured, the Disease is incurable.

Obstructions are taken away by the means mentioned in the cold and moist Distemper of the Womb: Flegm must be Purged, and she must be let Blood, as in stoppage of the Terms.

After Universals; come to the Obstructions with Medicines that move the Terms: These take away the cause, as in the Chapter of the coldest Distemper of the Womb. Or,

Take *Asparagus-roots, Parsly-roots, each an ounce; Madder-roots half an ounce, red Pease half a handful, Penny-royal, Calamints, each a handful; Wall-flowers, Dill-flowers, each two Pugils; boyl, strain, and add Syrup of Mugwort an ounce and half.*

Or, Take *Birchwort and white Dittany roots, each an ounce, Costus, Cinnamon, Galengal, each half an ounce, Rosemary, Penny-royal, Calamints, Bettony-flowers, each a handful; Anise and Fennel-seed, each a dram; Saffron half a dram with Wine.*

Or use Topics; as Take *Mugwort, Marjoram, Calamints, Mercury, Penny-royal, each two handfuls; Sage, Rosemary, Bays, Camomil-flowers, each a handful; boyl them in water, Foment the groins and the bottom of the Belly: Or let her sit in a Bath up to the Navel; and then anoint about the groin with Oyl of Rue, Lilies, Dill, &c.*

Or

Or use Pessaries and Fumes mentioned.

If straitness be from other Diseases, cure them first.

CHAP. VIII.

Of the opening of the Vessels of the Womb besides Nature.

THis when there is great bleeding.

The Vessels are opened preternaturally three ways, by *Anastomosis*, *Diæresis* and *Diapedesis*, as in the Lungs. *Anastomosis* is from much Blood which the Liver doth produce, and send out by the Womb, as in some by the Nose.

For the Blood being thin, hot, choleric and sharp, opens the mouths of the Vessels, and causeth a flux.

Diæresis is from much blood, when there is great motion, as when there is long Copulation with a strong Man that hath a great Tool, or a hard Travel, or Abortion, a Fall or Stroke; also when sharp Humours corrode, or sharp pessaries.

The Signs. *Diæresis* is from the thinness of the Vessels, and looseness and the thinness of the Blood, or from much moisture, or use of Baths.

Much Blood is a sign the Vessels are open, you shall know the causes that open them thus: In *Anastomosis* the Blood drops, and is thin, and there are signs of much Blood, or sharp and thin.

If there be a *Diæresis*, the Blood flows more, and there are clodders, and there were causes that broke the Vessels, as sharp Suppositories.

Diapedesis is known when the Woman is of a thin and loose habit of Body, the Blood thin, or she hath used much bathing.

The Prognostic. If the Vessels open from much Blood in a sound Body, there is less danger: And it is easier cured than in a Cacochymy.

In.

In an *Anastomosis* give things that thicken without slime, as *Roses, Myrtles, Med-* *The Cure.*
lars, Servises, Pomegranate-peels and flowers, Sanders,
Coral, Harts horn, Cypress-nuts.

In *Diæresis* give things that thicken with slime, *Com-*
fry, Plantane, Gum tragantb, whites of Eggs, troches
of Amber, Bole, Starch, Rice, Quinces, Sanguis Dra-
conis, Sarcocol and Izing-glass.

But because there are divers Causes, and these Diseases are not cured but by taking them away, we shall speak of them in the *Chap.* of immoderate terms.

C H A P. IX:

Of a double womb, the wanting of a Womb, and evil shape of the Womb, and strange things found in it.

Julius Obsequens saith, that one Woman, had two Wombs; and Baubinus saith, that a Maid had her Womb in two parts, as in Bitches.

Columbus saith, that one wanted a Womb, but her Privities were as in *Lib. 15. anat.* other Women. and part of the Neck of it hung out.

Worms in the Womb.

Hippocrates writes that Worms are *Lib. de morb.* found in the Womb. And Gynæcea *mul.*

writes, it is a sign that Nature is wanton, &c. And Jean de Tornamira writes, that he saw a Woman that had an intolerable itching in her Womb from the Ascarides; he gave a Womb clyster of the Decoction of Wormwood and Hiera, and she voided many small Worms, and was cured.

An Addition.

* Wheresoever foul humours stop in any parts, it is no wonder if it breed Worms, if other things agree which are required for the breeding of them.

Fat

Fat and Hair found in a Womb.

Cont. obser William Fabricius mentions, that in a
5. obser. 49. dead Woman the Womb was taken out, and
 it weighed eighty-seven pounds, and was
 full of divers humours: In the meddle there were Hairs
 like yellow Wool.

An Addition.

* This was by Magic, or a humour lay there fit to
 breed this strange matter by preternatural heat.

Stones bred in the Womb.

Lib. 4 de Mercurialis doubts of Stones being bred
morb. mu- in it: But thinks, it is clotted Blood like
lier. c. 11. Stones.

Lib. 5. o- But it cannot be denied which many
pid. worthy Authors write. First Hippocrates
 writes, that a Woman of sixty, after noon
 always was pained as one in Travel. After she had
 eaten many Leeks she had one fit worse than the rest,
 and she arose, and found something rough in the Ori-
 fice of her Womb, and she fainted; and another Wo-
 man thrust in her hand, and took out a great Stone, and
 the Woman recovered.

Tetrab. 4. Etius also saith, Hard Stones are bred
serm. 4. c in the Womb sometimes, &c.

98. Nicholas Florentine and Marcellus Dona-
 tus say the same.

C H A P. X.

*Of the Magnitude of the Womb increased, and first of
the Inflation of the Womb.*

Math. de I Nflation is a stretching of the Womb
grad. in 9. with wind: It is called by some a win-
Rbasis. dy Mole. See Matthew de Gradibus and
 Thadeus Dun. lib. miscel. c. 8.

The Causes This wind is from a cold matter, either
 thick or thin, contained in the Veins of
 the Womb, which overcomes the weak
 heat

heat of the Womb. It is gathered there by cold Meats and Drinks, or flows from other parts. Cold Air may be the cause also, if Women that lie in expose themselves to it. This wind is contained either in the Cavity of the Vessels of the Womb, or between the Tunicles.

There is a swelling in the region of the Womb, sometimes reaching to the Navel, *The Signs.* Loyns and Diaphragma; and as wind increaseth or decreaseth, it riseth or abateth. It is different from a Dropsie, because it is never swollen so high.

And least a Physician be deceived, and take it for a Conception; observe the Signs of Women with Child: For if one Signs be wanting, you may suspect an inflation. Also in inflation the tumour increaseth and decreaseth: But in Conception it still increaseth. Moreover, if you strike upon the Belly, there is a noise, but not in Conception.

It differs from a Dropsie in the Womb: For there is no such heaviness, they move more easily, and the Belly is not so swelled, there were causes that bred wind, and things against wind do good.

It differs from a Mole: For there is in that a weight and hardness in the Belly, *2. De morb. mulier.* and when they move from one side to another, they feel a weight that moveth which is not in this, of which *Hippocrates.* The Feet and the Face swell in the hollow parts; the colour is bad, the Terms are stopt, there is wind, &c.

If the wind is without the cavity of the Womb, there is more pain and larger, nor is there a noise, because the wind is in a straighter place.

It is neither a lasting nor a deadly Disease, if well look'd after. If it be in *The Prognostic.* the Cavity of the Womb, it is easier dismissed.

Give Hiera: Diaphœnicon, with a little Castor, sharp Clysters that also expel wind. If it be in Travel, Purge not till she be Delivered,

Bleed not because it is from a cold matter : If it comes after Child-bearing and the Terms were not sufficient after, and there is fulness of Blood, open the Saphæna.

After these, give things mentioned in Tympany that respect the Womb. As, Take Conserve of Bettony, Rosemary, each an ounce and half; Candid Eryngus, Citron-peels Candied, each half an ounce; Diacymum, Diagalengal, each a dram; Oyl of Aniseed, six drops, with Syrup of Citrons, makes an Electuary.

Or, Take Conserve of Rosemary, Balm, each three ounces; Candid-Citrons and Oranges, each an ounce; Diacymum a dram, with Syrup of Citrons make an Electuary.

Or give the Woman Aqua-vitæ, or this; Take Angelica roots, two ounces, Masterwort, Elicampane, Orange-peels, each six drams; Calamint, Penny-royal, Rue, Sage, Rosemary, each a handful; Cummin, Fennel, Aniseed, each half an ounce; Juniper-berries a handful, Zedoary, Galengal, Cubebs, each half an ounce; with good Wine Distill them, give a Spoonful or two. Apply outwardly a Cataplasim of Rue, Mugwort, Camomil, Dill, Calamints, Nip, Penny-royal, Thyme, with Oyl of Rue, Cheir, Camomil, and make Baths of the same Bags of Milium, Salt, Camomil flowers, Melilot, Bayberries, Cummin, Fennelseed, or lay a Plaister of Bayberries.

Let Clysters to expel wind be put into the Womb. As, Take Calamints, Agnus castus, Rue, each half an handful; Anniseed, Costus, Cinnamon, each two drams: Boyl them in Wine for half a pint.

Apply a Cupping glass with much flame to the Breast, and over against the Womb.

Use Sulphur-Baths and Spaw-waters inward and outward, for they expel wind.

If it comes from cold after Child-bearing, and she is not well Purged by her Terms; heat the Womb, and Purge, and give strong Wine.

Let the Diet be hot, cutting and attenuating, with things that expel wind, and little at a time.

Quest. Whether the wind is in the Cavity, where there is Inflation of the Womb? It

It is ſo by Experience, though ſome deny it; nor is there any cauſe why wind ſhould not be bred in the Womb as well as in any other part; both by reaſon of the Excrements that come thither, and the natural heat that turns them into wind: Theſe all ſtretch the Womb (though it be thick) as in Dropſies and Conception. Alſo the retentive or altering faculty of the Womb is never idle; ſo that when it receives diſeaſed and unfruitful Seed, it ſuffers it not to corrupt, but turns it into wind. As Hippocrates writes, *When the Womb is ſtretched by wind from the Belly, Women think they have Conceived.* *Lib. de nat. pueri.*

C H A P. XI.

Of the Dropſie of the Womb.

They are alſo deceived, and think they are with Child, when there is water that ſwells the Womb: This is a Dropſie of the Womb. This water is either in the Cavity, or between the Coats of the Womb, or in its Veſſels. *Veſalius Marcellus Donatus*, ſhew that the water is in the Cavity: For it doth not preſently by its plenty or quality force its paſſage out, becauſe the Oriſice is not always open, and Nature gathers it by degrees, and is uſed to it.

Ætius ſaith, There are ſometimes Bladders of water in the Womb. And *Chriſtopher Vaga* ſaith, that *Leonary* though that ſhe had gone 6 Months, and then voided ſixty Bladders of water and ſeven pieces of fleſh, like that of the Spleen in Membranes.

There is ſometimes a Dropſie of the Womb with Conception, as *Schenſius* and *William Fabricius* ſaith of his own Wife.

Are gathering of water from moiſtneſs mixed with the Teins, and with an evil

Veſ. lib. 6. de corp. hum. Fab. Mar. De hiſt. me mira l. 4. c. 21. Tetrab. 6. 4. ſer. 4 c. 79.

Lib. 4. obſer. cent. 2. obſer. 56.

The Cauſes. Sanguifi-

Sanguification in the Liver and Spleen from their weakness or from errors in Diet; or from weakness of the Womb, from hard Travail, or often mischances, cold Air or water, or whatsoever hurts the heat of the Womb.

Also stoppage of the Terms doth cause gathering of water; for the water useth to be Evacuated with them. Many take this for the only cause.

Sometimes the Tunicles of the Womb may be divided in some place, and water may be gathered between them.

Hippocrates saith, the Terms are fewer, and cease before the time: The bottom of the Belly swells, and the Paps are soft, without Milk, and she thinks she is with Child, by these you know it is a Dropsie.

The Signs.
1. *De morb.*
mulier.

But because Doctors and Midwives are often deceived, you must distinguish this from other swellings.

When a Woman is found, and useth a sound Man, the Womb by degrees swells, and the Child moves in its time; but often there is a Dropsie with Conception before or after: Therefore in a Dropsie the tumour is equal, according to the largeness of the Womb and Belly and not pointed as in a Woman with Child.

Secondly, If the Woman be in Years, and hath not Conceived before, and hath a good colour, it is a sign of a Dropsie rather than a Conception. If the tenth Month be past, and the Child moves not, nor the Breasts swell, but are soft, say, there is a Dropsie of the Womb. Thirdly, In a true Conception, Women are better after some Months, and the Symptoms abate: But in a Dropsie they increase still.

It is distinguished from a Mole by the weight in the bottom of the Belly.

From an Inflation, because the Belly is stretched in that, and sounds being stricken: But is soft in a Dropsie.

It differs from the Dropsie of the Belly, because the Face is pale or wan, in that from the Distemper of the Liver, there is thirst; but in the Womb-Dropsie she is of a good colour, except the Liver be also bad.

It differs from Inflammation in the Womb: For that

is with a conſtant Fever, and the Symptoms of it, and from other tumours which are harder : But in a Dropſie of the Womb, if the Belly be preſſed, it yeilds.

You ſhall know whether it be from the fault in the Womb principally, or from ſome other part, thus: If the Womb be of a good colour, and there were only ſome Diſeaſes and Cauſes that might hurt the Womb, as Abortion, hard Travail, ſtoppage of the Terms, or too many of them, then the Womb is chiefly affected. But if there be ſigns of a Diſtemper in the whole Body or in the Liver or Spleen, and the colour is bad, it is conſent from other parts.

You ſhall know whether the water be in Bladders, or in the Cavity of the Womb, thus: If you find the Oriſice of the Womb cloſed, and there is little pain, it is in the Cavity. But if the Oriſice be open, and there is great pain, it is in Bladders, or without the Cavity.

If the humours in the Womb be not corrupt, this Diſeaſe is of long continuance, but may be eaſily cured. It is eaſier cured in the Cavity than when it is in Bladders and between the Tunicle. A Woman after Conception having a Dropſie in the Womb, her Child dieth, and ſhe is in danger.

The Prognoſtic,

When it is from ſtoppage of Terms and new, and the ſtrength firm, open a Vein in the Legs, otherwiſe Bleed not.

The Cure.

Purge according to the Humour, with reſpect to the Womb, as in Chap. 6. of a cold Diſtemper.

Then Purge water. Take *Angelica and Madder-roots*, each half an ounce; *Calamints, Penny-royal, Mugwort, Lovage*, each a handful; *Savin* a pugil; boyl them in Wine, and ſweeten it with Sugar, Or make Broths with the ſame. Take *Dianiſum, Diagalangal*, each half a dram; Oyl of *Aniſeeds, Cloves*, each five drops; Sugar three ounces, make Rolls.

Inject into the Womb as in Dropſies. Take *Aſarum-roots*, three drams, *Penny-royal, Calamints*, each half a handful; *Savin* a pugil, *Mechoacan* a dram, *Aniſeed, Cummin*, each half a dram: Boyl them, and take

six ounces strained; Oil of Elder and Orris, each an ounce: Make a Clyster. Or use Pessaries. Take Agric a dram, Coloquintida, half a dram, Guidium ten grains, with Honey and VVool make a Pessary,

Make Fomentations and Baths of Danewort, Mercury, Elder, Penny-royal, Orgain, Camomil-flowers, Bay-berries, wild Cucumers, Broom, Carrot, Rue-seed. And anoint after with Oil of Elder, Danewort, Orris, with drops of Oil of Angelica, Anise, Caraway.

Sulphur Baths are good, and those of Niter, or the Plaister of Bayberries, or Snails to the bottom of the Belly. Vomiting and Neesing break the Bladders. Give Clysters at the Fundament as in Dropsies. Take Mercury-Leaves, Danewort, Soldanella, Mugwort, Motherwort, each a handful; Camomil, Elder, Broom-flowers, each a dram: Boil them, and to ten ounces strained; and Juice of Bees, Mercury, Danewort, each six drams; Boys Urine an ounce and half, Hiera six drams, Honey half an ounce, make a Clyster.

Let the Diet be drying, as in Chap. 5.

C H A P. XII.

Of the Tumour in the VVomb, from Blood in the Veins

THIS Disease Makes Women think they are with Child also. For Blood long detained in the Veins about the Womb, stretcheth them outwardly, and twisteth them, and the Veins in the substance of the Womb are full and stretched, and make it larger. But when the Terms flow, it falleth again, except there be a Cachexy or Dropsie.

This is only from stoppage of Terms, and is cured by provoking them.

C H A P. XIII.

Of Inflammation of the VVomb.

IF the Blood that comes to the Womb, get out of the Vessels into its substance, and grow hot and putrifie, it causeth Inflammation, either all over, or in

in part, before or behind, above or below, on the right or left side.

Blood is the immediate cause, which is *The Causes.* pure or mixed; therefore the Inflammation is either an Erysipelas, Oedema or Scirrhus, as Flegm, Melancholy, or Blood abound. Blood is either sent to, or drawn by the Womb. By heat or pain it is sent to it, when it aboundeth: Or it is hot or thin, and when the Blood is moved by hot Air, Exercise, Passions, Anger, or hot Diet.

There is a Tumour with heat and pain in *The Signs.* the regoing of the Womb, with stretching and heaviness in the Privities; and if you put in your finger, you'll feel the heat, and the more pain; there is a Fever, sometimes called, *Zapya*. when there cold is without, and heat within. The Tongue is dry and black with watching, doting, tossing to and fro, the Breasts are pufft up and pained. There is head-ach to the roots of the Eyes, and a pain in the Groyns, Hips, Midrise, Plura and Shoulders: Short-wind, and like a Pleurisie, with loathing, vomiting, hickets. The belly is bound, the pulse is small, and often and weak, but at first darting and quick. And *Hippocrates* saith, *If the Womb be inflamed, The Terms are 2 Demorb. stopt, and the neck of it is like a Spider's web, with many small Veins, &c.*

If it be inflamed before, the pain is about the Pubes, and the Urin is stopt. If behind, it is in the Loyns, and the Belly is bound. If it be inflamed in the bottom, the pain is toward the Navel. If it be from pure Blood, the Symptoms are less; if from choler stronger, the thirst is more, the watching greater; if from melancholy, all are worse.

If it be all over the Womb, it is dangerous, and few escape it. An Erysipelas in *The Prog-* a Woman with Child is deadly, because there *nostic.* is an Abortion, and the Mother dies: The worse the Symptoms, the greater is the danger. And it is safer to

discuss an Inflammation then to ripen it: if it turn to a Schirrus, it is lasting, and makes a Dropsie.

If it be not after Abortion or a Flux of
The Cure. Blood, open the Vein in the Arm, or cup
 and scarifie the Shoulders. Bleed not in
 the Foot, lest you draw Blood more to the Womb;
 but afterwards to derive, if it be from
Gal. 2. ad Terms stopt, you may. *Galen* saith, *You*
glau. c. 2. may divert the Blood by Bleeding in the
 Arm, or Cupping the Breasts, and you
 may derive it by opening the Ankle-vein, and Cup-
 ping upon the Hips.

If there be choler, Purge it with Syrup of Roses,
 Manna, Rhubarb, Diacatholicon; and use not strong
 movers of the Terms.

Use Alterers and Coolers, as Juleps and Emulsions, and
 provoke sleep; and if there be dotage give Narcotics.

After the Universals use Repellers and Anodines. As,
 Take *Houfleeke*, *Porflane*, *Lettice*, *Venus-navel*, *Vine-leaves*,
 each half a handful; boyl them in *Wine*, add *Barly-*
meal two ounces, *Pomegranate-flowers*, two drams, boyl
 a dram with Oyl of *Roses*, make a Pultis. Or, Take
Diachylon simple two ounces, *Juyce of Venus-navel* and
Plantane, each half an ounce; Oyl of *Roses* an ounce,
Sugar of Lead a dram, make an Oyntment in a *Leaden*
Mortar.

Make injections of the same Herbs, or of Milk, and
Rose-water. Or, Take *Plantane*, *Venus-navel*, *Let-*
tice, each a handful; red *Roses* two pugils, boyl and add
 Oyl of *Mirtles*, an ounce, *Rose-vinegar*, half an ounce,
 make an Injection.

Make Clysters of the same Plants in a small quantity,
 lest thy oppress in the Womb.

Take *Althea-roots* an ounce, *Mallows*, *Violets*, *Lettice*,
 each a handful; *Nightshade* half a handfull, *Violets*, *Roses*,
 each a pugil; sweet *Prunes* ten, *Linseed* half a dram, boyl
 them in *Barly water*, to six ounces, add Oyl of *Roses* three
 ounces, make a Clyster.

An anodine Fomentation. Take roots of *Althea*, *Mal-*
lows

lows and Violets, each a handful; red Roses, Melilot, Camomil-flowers, each a pugil; boyl them for a Fomentation.

Or use a Cataplasim of white Bread and Milk.

In the Progress discuss. As, Take Powder of *Althæa*-roots an ounce, *Camomil* and *Melilot*-flowers, each two drams; *Mugwort* half an ounce, *Barly* and *Bean*-flour, each an ounce; boyl them in sharp Wine, add *Hogs grease*, Oyl of *Camomil* and *Lillies*, each an ounce; make a Cataplasim.

If the Inflammation turn to Matter, Ripen it. As, Take Powder of *Althæa*-roots, *Camomil*-flowers, *Melilot*, *Linseed*, *Fænugreek*, each an ounce; *Figs* eight, boyl them, and Yelks of four Eggs, and half a scruple of *Saffron* make a Pultis.

After it is ripe, break it by motion of the Body, Coughing, Sneezing, Cupping, or by Pessaries As, Take *Figs* an ounce, *Rue* half a handful, boyl them soft, add *Honey* and *Leaven*, each half an ounce, *Pidgeons*-dung, *Orris* roots, each half a dram; with wool make a Pessary.

After it is broken, the pain abates, then cleanse and heal the Ulcer, as in Sect. 1. Chap. 8 of an Ulcer of the Womb. If it break about the Bladder, give an Emulsion of cold Seeds, Whey and Syrup of Violets.

Let the Diet be cool, with Barly water warm. Abstain from Wine; to the declination of the Disease, let the Belly still be kept loose.

C H A P. XIV.

Of a Scirrhus and Cancer in the Womb.

AN earthy matter left after an Inflammation, makes a hard Tumour, called a Scirrhus, and sometimes it is without an Inflammation It is a proper Scirrhus when there is neither sense nor pain; it is improper when there is a little sense. It is sometimes as big as a *Paræus* l. Mans Head; sometimes the whole Womb is 23. c. 35. a Scirthus, sometimes only part of it.

The Causes. The immediate Cause, is a thick ear-

The Causes. thy humour, as natural Melancholy, when a thick humour is gathered in the Womb, there is Scirrhus without Inflammation foregoing; this is usual in Melancholy Women, and such as are not cleansed by their Terms, or have the Pica or Green-sickness, and are fifty years old.

Other humours sometimes breed a Scirrhus after inflammation, when cold astringents have been used disorderly: Or when the humour is fixed to the part and hardened. The same may be from hot discuffers, which send forth the thin matter in an inflammation, and fatten the thick.

The Signs. The Tumour is to be felt, it yeilds not, and is without pain, the Terms flow not at first, or very little. and afterwards there is a great flux of Blood. If an inflammation went before, and the part is heavy and burthened, it is a Sign of a Scirrhus. She is unweeldy; sloathful; and you may know from what humour it is, by the signs of the humours predominating in the Body, and the part pained will shew you in what place it is.

The Prog- A Scirrhus easily turns to a Cancer. And
nostic. when the Terms are stopt, there is a Drop-
sie of the Womb or Belly. It is easier cured
in the neck than in the Womb it self.

The Cure. Moistten and heat the cold and dry humour, with Borage, Bugloss, Fumitory, Succory, Epithymum, Polypody. Then Purge with Polypody, Senna, Black Hellebore, and the like. As, Take *Roots of Althæa, Lillies, each two ounces; Mallows, Violets, Althæa, Brank-wine, each a handful; Mugwort, Calamints, Camomil-flowers, each half a handful; Fœnugreek and Linseed, each half an ounce; boyl them for a Fomentation or Bath, or to a Catplasm with Linseed, Fœnugreek, each an ounce; Figgs six, Orris-powder two drams. Saffron half a dram. Hens-grease and Oyl of sweet Almonds, as much as is fit.*

Or, Take *Bdellium, Ammoniacum, Galbanum, each as much as you please: Beat them in a Mortar, with Oyl de Been and Lillies, and Mucilage of Fœnugreek, Linseed;*

seed, Figgs, make a Liniment, or with Wax a Plaister.

Or, Take Oyl of Capers, Lillies, sweet Almonds, Jesamine, each an ounce; fresh Butter, Hens-grease, Goose-grease, each half an ounce; Mucilage of Fenugreeks, *Althæa* and Oynment of *Althæa*, each six drams; Ammoniacum dissolved in Wine an ounce, with Wax make an Oynment.

Make Injections thus: Take Bdelium dissolved in Wine, Oyl of sweet Almonds, Lillies, Camomil, each two ounces; Marrow of a Veal-bone, Hens grease, each an ounce; with the Yelk of an Egg.

In a Bastard Scirrhus, you may use Healers and Digesters better, and Ammoniacum, and hotter Fats

Internal Medicines, are Steel, &c. of which in Obstruction of the Womb, and Scirrhus of the Spleen.

As for Diet, abstain from breeders of gross and slimy humours, and from hot dryers.

Cancer of the Womb.

What may be said of this, is said before, only a Cancer may seize upon the substance of the Womb; but it is more usually in the Neck of it.

CHAP. XV.

Of the displacing of the Womb, and first of the Ascent of it

WHen the Womb falls out of the Privities, it is called *Procidentia uteri*; this is ordinary. But the ascent or going up of the Womb is more unkind. Many grave Anatomists hold, That the Womb doth ascend, if sweet things are applied to the Nose. If to the Privities, that it descends. If stinking Scents come, the Womb flies from them, and it is to be seen by breathing altered, and by some Meats that the Womb greedily desires, and catcheth up.

Galen overthrows this opinion, and saith, that the Womb doth move after a sort, and ascend, but it is very little, and not to be demonstrated, Nor can it arise to the

Eustach. rud. lib. 2. pract. cap. 5.

6. De lo. off. c. 5.

Stomach, it is tied with such Ligaments to its place; and when it falls out, the Ligaments are extended by moisture, and falling of it down. And there is no reason why the Ligaments, though loose or wet, it should go up so speedily, and come down again. For falling down is by degrees, and it is not soon brought up again. And though it be enlarged in Conception, it is by degrees equally, not suddenly in one side. Nor are the Ligaments made very loose in Conception, and the bottom of the Womb is not tied, the Ligaments being only on the sides.

But this cannot be denied, which Women affirm, that they feel a Body or Ball moving about the Navel, and a Physician or Midwife may feel it. Therefore let us inquire what it is, if it be no a Womb. That Body which you may feel stir, is the Stones, and that blind Vessel which *Fallopins* found out, which he compared to the great end of a Trumpet, called *Fallopins* his Trumpet. For the Stones hang, and the Body of the Trumpet is like a Pipe loose and moving; and when they are full and swell with corrupt Seed and Vapours, they move to and fro, and ascend as high as the Navel. And *Antropog. lib. 2 c. 34.* the Stones with the Trumpet make this round Tumour of the Womb, which is felt in Women, as *Riolanus* observes.

The Causes. Whatsoever makes corrupt Seed in the Stones of a Woman, and fills them with evil vapours or wind, is the cause: Of which in suffocation of the Womb. For the cause is like in both, only in suffocation the Symptoms are worse, because the evil Vapours are then more freely carried by the Veins, Arteries and Nerves, afflict the principal part.

The Signs. The Woman and others may feel around Body, and she findeth a pain at her Heart, and short Breath, without sleeping or Doting, or other Symptoms, and there were causes that disturbed the womb.

It is not dangerous, yet not to be slighted: For it may turn to the strangling of the Womb, when these evil Vapours move to the noble parts.

Let

Let the aim be at the corrupt Seed, and *The Cure,*
Vapours which must be dissolved and evacuated, as in suffocation of the Womb.

C H A P. XVI.

Of Falling out of the Womb.

Sometimes it falls to the middle of the *The Causes*
Thighs, or to the Knees almost, or hangs a little out. The Womb changeth its place, when the Ligaments by which it is bound to the other parts are not in order. There are four, two above board and membranous that come from the Peritonæum, and two below that are Nervous, round and hollow. Besides, it is bound to the great Vessels by Veins and Arteries, and to the Back by Nerves.

Now the place is changed when it is down another way, or when the Ligaments are loose, and it falls down by its own weight. It is drawn on one side, when the Terms are stoppt, and the Veins and Arteries are full, those namely which go to the Womb: If it be a Mole on the one side, the Liver and Spleen cause it, by the Liver veins on the right side, or the Spleen on the left as they are filled more or less.

It also falls down by the loosening of the parts, to which it is fastened: But how that can be, it is not clear.

Hippocrates saith, It comes from external Causes, as from cold of the Feet or Loins; 1. 2. De morb. mulier. from leaping or fear; cutting of Wood, or running down a Hill, and the like. These make the Ligaments moist and loose. Also it may be from cold after Child-bearing, getting into the Womb when the Terms flow, sitting upon a cold Stone, and the like.

Others say it comes from the solution of the connexion of the Fibrous Neck, and *Platerus.* the parts adjacent, and that is from the weight of the Womb descending: This we deny not.

But then the Ligaments must be loofe or broken. But Women in a Dropfie could not be said to have the Womb fall down, if it came only from loofeness. But the cause in them is the saltness of the water which dries more than it moisteneth.

If there be a little Tumour within or without the Privities, like a skin stretched, or a weight felt about the Privities, it is only a descent of the Womb: But if there be a Tumour like a Goose-Egg, and a hole at the bottom, there is at first a great pain in the parts to which the Womb is fastned, as the Loins, the bottom of the Belly, and the Privities, and the *Os sacrum*, from the stretching or breaking of the Ligaments; but a little after the pain abateth, and there is an impediment in walking. Sometimes Blood comes forth from the breach of the Vessels, and the Dung and Urine are stoppt, and a Fever and Convulsion.

When it is new, it is easily cured; when old, it is hard to be cured, but not deadly, only it is troublesome and nasty.

It hinders Conception, and keeps the Terms from flowing orderly. If it be with pain, Fever or Convulsion, it is deadly, especially in Women with Child. That which comes from corrosion of the Ligaments, is dangerous.

First put it up before the Air alter it, or it be inflamed or swollen. Therefore first give a Clyster to remove the Excrements. Then lay her upon her Back with her Legs abroad, and Thighs lifted up, her Head down, and take the Tumour in your hands, and thrust it in without violence.

If it be swollen by alteration and cold, foment it with the Decoction of Mallows, Althæa, Line, Fœnu greek-seed, Camomil flowers, Bay-berries: and anoint it with Oil of Lilies and Hens grease. If there be an Inflammation, put it not up, yet it may be frightened in; by shewing of red hot Iron, and acting as if you would burn it.

Roder. a.
casuo. de
morb. mul.

1. 2. c. 17.

First sprinkle upon it the Powder of Mat-
tich,

stich, Frankincense, and the like. As, Take Frankincense, Mastich, each two drams; Sarcocol steeped in Milk a dram, Mummy, Pomegranate-flowers, Sanguis Draconis, each half a dram.

When it is put up, let her lie with her Legs stretched, and one upon the other for eight or ten days, and make a Pessary like a Pear of Cork or Spung put into the Womb, dipt in sharp Wine, or Juice of Acacia, with Powder of Sanguis Draconis, Bole, Mastich, or the Countesses Ointment, with Galbanum and Bdellium.

Apply a Cupping glass with great flame under the Navel or Paps, or to both Kidneys, and lay this Plaister to the Back. Take Opoponax two ounces, Storax liquid half an ounce, Frankincense, Mastich, Pitch, Bole, each two drams; with wax make a Plaister. Or,

Take Labdanum a dram and half, Frankincense, Mastich, each half a dram; wood Aloes, Cloves, Spike, each a dram; Ash coloured Amber-grease four grains, Musk half a scruple; make two round Plaisters to be laid one each side the Navel. Make a Fume of a Snails skin salted, or of Garlick, and let it be taken in by a Funnel.

Use astrigent Fomentations of Bramble-leave, Plantane, Horsetails, Mirtles, each two handfuls; Wormwood two pugils, Pomegranate-flowers half an ounce, boil them in Vine and Water: Or, inject this with a Syringe. Take Comfry-roots an ounce, Snakeweed, Pomegranate-flowers, each half an ounce; Rupturewort two drams, Tarrow, Mugwort, each half an ounce; boil them in red Wine. Then use Sulphur Balls.

To strengthen the Womb: Take Harts horn, Bays, each a dram; Myrrh half a dram; make a Powder for two doses, give it with sharp Wine. Or, Take Zedoary, Parsnep-seeds, Crabs-eyes prepared, each a dram; Nutmeg half a dram; give a dram in Powder: But use astringents warily, lest you stop the courses, and cause worse mischief.

If it fall out from evil humours that flow to the Womb, and loosen the Ligaments, purge the Body and then use Driers, as the Decoction of China, Sassa and Guaiacum.

To keep it in its place, make Rollers and Ligatures as for the Rupture, and use Pessaries into the bottom of the Womb, that may force it to remain:

Lib. de partu Of which *Francis Rouffet* hath written at
Cæsar. sect. large, and shews that they neither hinder
 6. cap. 3. Conception, nor bring any inconvenience;
 & 4. nay, that they help Conception, and retain it, and cure this Disease perfectly.

And *Gasper Baubinus* confirms the same in his Appendix to *Rouffet*.

You may use Circles of Balls instead of Pessaries. As, Take Roots of wild Vine, make round Circles or Balls of them, greater or less, as the Neck of the Womb is. Then take Virgins Wax melted with white Rosin or Turpentine, dip the Balls in till they are fit, put one in the Neck of the Womb, that will hold in being just fit: Let it not be taken out till it fall out, and then put in another, if she be not Cured.

Lib. de partu If it gangreen and sphacelate, cut it
Cæs. sect. 4. quite off; if she fear cutting, take it
c. 5. hist. 6. 1b. off by Ligature, of which *Rouffet*, who
sect. 4. cap. 5. shews the way, and saith that it may be cut off without danger of Life.

He tells also of the place where you must cut, and in *sect. 4. de partu Cæsario*, where the Ligature is to be made.

Let the Diet be drying and astringent, and glewing, as Rice, Starch, Quinces, Pears, Green Cheese, Avoid Summer Fruits. Let the wine be astringent and red.

The Cure of the inclining of the Womb.

When it inclines to the sides after Universals, apply Cupping glasses to the other side, and let her still lie on the other side; and let the Midwife anoint her finger with Oyl of sweet Almonds, and draw it a little by degrees to the other side.

C H A P. XVII.

Of the Rupture of the Womb.

Few Physicians have seen this, I never read of any; but once I saw it, of which in my institutions, lib. 2. part. 1. cap. 9.

C H A P. XVIII.

Of Wounds, and breaking of the Womb.

IT is seldom wounded, by reason of the *The Signs.* divers defences it hath; but sometimes the Chyrurgeons wound it in cutting out of the Child: Of which *Hollerius, inter rara n^o. 8.* He speaks of a Woman with Child in *Paris*, that her Childs hand put 'orth at the Navel, and was so in Travel 15 days, and both Child and Mother were safe.

It is evident if it be made by the Chirurgeon in cutting out of a Child; and you may *The Prog-* know it by the place, if it comes otherwise. *nostic.* There is Blood and Matter that flow out at the Neck of the Womb. There is more pain when it is in the Neck of the Womb, than when it is in the bottom.

These wounds are cured, as appears by the *Cesarian* Birth or Cutting: But they are dangerous by reason of the strange Symptoms, and the consent of the parts.

Use Consolidates or Healers: And if there be pain, Anodines or Pessaries made of Waxcandles dipt in Wound Oyntments. Or,

Take *Wax, Turpentine, Goose-grease, Butter, each a Dram; Honey, Deers-marrow, Oyl of Roses, Bulls grease, each two drams.* Or, Take *Frankincense, Mastick, Cerufs, Galbanum, each half an ounce: mix them all with white Wine, then add Pompholix an ounce, and with Wax and Oyl of Roses, make an Oyntment.*

Make Injections or Clysters for the Womb, of the Decoction of round Birthwort, Cypres boyled in steeled water

water and sharp Wine, with a little Hydromel, Agrimony, Mugwort, Plantane, Roses, Shænanth, Horehound.

C H A P. XIX.

Of Ulcers and Rottenness of the Womb.

THough the Neck of the Womb be only subject to Ulcers as we shewed; yet the substance of the Womb hath been Ulcerated, and it hath been observed to Rot when it hath fallen out, and to fall away. As we said of a Woman at *Avinion* that after lived some time, and the Examples of *Rouffet* shew, that it may be safely cut off.

Also a Child dead in the Womb, may
Lib. de part. cause an Ulcer, and divers Histories wit-
Cæsar. chir. ness in *Abucasis*, and *Alexander Benedi-*
cap. 76. *us*, *Mauritius*, *Cordæus*, and many other.

How the Ulcers and Rottenness of the Womb are cured, is said in *Sect. 1. cap. 8.* where we speak of Ulcers of the Neck of the Womb; and *cap. 10.* of Fistulae of the Womb.

C H A P. XX.

Of the Diseases of the Stones, and Vessels of Procreation in Women.

IT is apparent by Histories written by Grave and Learned Men, that the Stones of Women and their Seed-vessels are many times grievously distempered, when the womb joyned to them is not. Sometimes water is gathered about the Stones, as *Gasper Bauhinus*, *John Schenkens* write, and he hath another History, *Lib. Obser. 3.*
In apprend. from *John Heintz*, of a Maid that de-
ad Rouffe- fired a little before she died, that her
tum 2. de Body might be opened, to testifie her
partu Cæsar. Innocency. In which, besides other things remarkable,
the

the Stones were found swollen as big as a head of a young Child; blewish and spongy, much water came out of them, and that made her Belly swell, and she taken to be with Child: But the truth appeared, and her Chastity testified.

B O O K IV.

Part. 2.

Of the Symptoms in the Womb and from the Womb.

C H A P. I.

Of Weakness in the Womb.

THere are many Symptoms from the Womb. Of those in the Womb: First is weakness, so that it cannot perform its action.

The action of the Womb is twofold: Private and Public. By its Private action, it makes its nourishment of Blood that comes to it. By its Public action it serves for generation. If the Private faculty be hurt, and the nourishment not well made, there is a superfluous moisture, and then weakness without other faults of the Organ or Unity divided.

The first cause is Distemper, when the *The Causes* manifest qualities are changed, or when the natural heat is suffocated or dispersed; or when the occult qualities are changed. Heat in the Womb makes a Distemper if it be too much, by which the Womb sucks more than it can Concoct; this is not properly weakness: But that Distemper is weakness, when the action is either not done, or weakly done. But cold rather makes weakness in the Womb, by which it cannot make the sufficient quantity of nourishment, hence Excrements are heaped up, and it cannot perform its actions. Also a moist Distemper makes weakness, by which it neither
can

can keep Seed nor Child. It is also weak from looseness.

The Signs. Little desire of Venery, and no pleasure therein, argue weakness of the
Part. 1. Sect. Womb, flux of Seed, often Abortion,
Cap. 2. § 3. pain in the Loins and Pubes, when the
 Terms are coming, Farts from the
 Womb, Head ach and the like.

The signs of a cold and moist Distemper with or without matter, are already declared.

The Prog- It is a great Disease, by reason of the diverse Symptoms in Women that have
nostic. Conception hurt. It is worst when it comes from dispersing and extinguishing of the natural heat.

We have shewed how Distempers of the
The Cure Womb are cured: but the dispersing of the Spirits and natural heat is cured by things that hinder the loss of Spirits, and strengthen the Womb, as Spices, Cinnamon, Cloves, Nutmegs, Mace, Diacalmint, Aromaticum rosatum, Diastilaloes, Rosata Novella, Treacle, Mithridate. Outwardly, by Oyl of Lillies, Nard, Lavender: And Astringents when the Womb is loose.

Things that help the Womb in the whole substance, are in the Chapter of the cold and moist Distemper, as Aqua-vitæ for Women. Or thus, Take Castor three ounces, Saffron two ounces, extract them singular, add to both, Extract of Mugwort two ounces, of Angelica a dram, Magistery of the Mother of Pearl a dram, Oyl of Cloves a scruple, of Angelica, and of Amber, and of Nutmegs, each half a scruple.

Let her eat Meat of much nourishment, and Drink good Wine.

CH A P. II.

Of the Itch of the womb.

THis is more in old than young Women, and must be distinguished from the Frenzy of the Womb:

For

For here is only a desire to scratch the Privities, so that they cannot sleep, Nor is it with desire of Copulation, as in the fury of the Womb.

It is a Salt humour that is serous and *The Causes.* adust that causeth it, that is sent to the Neck of the Womb, and the Privities. How it comes there, I shewed in Ulcers of the Privities.

It is known by her Relation, and often putting her hand to her Privities.

It is more troublesom than dangerous, be- *The Prog-*
cause it hinders sleep. *nostic.*

First Purge the whole Body, and if there *The Cure.*
are signs of Plethory, and strength permits,
Bleed in the Arm. Then qualifie the sharp salt humours
with cold and moist means, and remove them from the Pri-
vities. Foment with a Decoction of Lettice, Plantane,
Willow, Dock roots; and then anoint with *Galen's*
Cooler; Or dip a Pessary in this Oyntment, and put it
in. Or, Take *Allum, Niter, Sulphur, each six drams;*
Staphisacre an ounce, with Rose Vinegar and fresh But-
ter, make a Liniment.

If these will not cure, use stronger, as the Oyntment
of Elicampagne with Quick-silver. Or, Take *Black Soap,*
Staphisacre, each a dram; Quick Brimstone, half an
ounce, Quick silver two drams, with Rose-Vinegar, and
Hens grease, make an Oyntment.

Let the Meat be of good Juyce, cooling and moist-
ning. Take heed of Spices, sharp and salt Meats.

C H A P. III.

Of Pain in the Womb.

THere is pain in the Body of the Womb, with other
Diseases sometimes, as the Cholic pains woven in
the bottom of the Belly, and in the Loins and Hipps; and
is called the pain of the Womb. It is in often in Women
with Child, as the inflammation of the Womb. It is bur-
ning and beating, it binds the Belly, and stops the Urine.
Solution

Solution of Unity is the cause of all pains:
The Causes. And this is for the stretching of the Womb,
 and its Vessels or Corrosion. Stretching it
 from wind, clotted Blood in the Cavity of it, and when
 Nature cannot expel it, by reason of the straitness of the
 part, there is pain.

Also pain is from stretching of the Vessels before the
Terms flow, when they are close, and the Blood thick,
 and this pain is encreased by external cold, especially af-
 ter heat. Sometimes there is a gathering of humours a-
 bout the Womb, when the *Terms* flow, and are foul,
 and they get into the Membranes and stretch them.
 The same may be from corrupt Seed, that stretcheth
 the Vessels.

Or from sharpness and corrosion in the
The Signs Neck of the Womb, when sharp humours
 flow through it, and twitch it.

The pain is manifest, but let us look at the signs of
 the causes. If it be from clotted Blood, there was a flux of
 the same, and the pain is fixed about the Orifice of the
 Womb. If there were external causes, the Patient will
 relate. If it be from Seed, there is suffocation of the
 Womb.

The greater the cause is, the more vehe-
The Prog- ment it works, the more is the danger.
nostic. If there be a pain, and fear of fainting,

The Cure. look to that before the cause, with Ano-
 dynes and Narcotics, if need be.

If it be from wind, see inflation of the Womb.

If it be from clotted Blood, dissolve and evacuate it,
 with hot and attenuating Medicines, made into Fomen-
 tations, Baths and Oyntments. It is good to apply Treacle
 to the Region of the Womb, or put it in with Rue and
 Honey. Or give a Clyster to the Womb of Rue, Fenu-
 greek-seed, and Oyl of Rue and Orris: Or give Treacle
 and Cinnamon-water.

If the Vessels of the Womb are not open enough for
 the *Terms*, see in the stoppage of *Terms*.

If there be wind, make a Clyster thus: Take *Mer-*
cury,

cury, Mugwort, Calamints, Penny-royal, each a handful; Camomil and Melilot-flowers, each half a handful; Fenugreek and Linseed, each an ounce; boyl them; in a pint strained, dissolve Hiera, Benedicta laxativa, each half an ounce; make a Clyster. Give Mugwort, Zedoary water, Essence of Castor; Treacle, or Womans Aqua vitæ; of which before.

Make a Clyster for the Womb, thus; Take *Mugwort, Calamints, Bettony, each half a handful; Gith, Cummin, Carrot, Aniseeds, each a dram; Spika, Scænanth, Nutmegs, Cinnamon, each a dram; boyl them in Wine.*

Then fill an Ox Bladder half full of Oyl of Lilies and Bill, and apply it to the Belly.

Or, Take *Oyl of Lilies, Orris, each an ounce; distilled Oyl of Angelica a dram, Goose and Hens-grease, each half an ounce; Mucilage of Line and Fenugreek-seed made with Mugwort-water, each three drams; Seed of Cummin, Carrots, Caroways, each a dram; with wax make a soft Oyntment. Or, Take Pellitory two handfuls, Mercury a handful, beat them, add Camomil-flowers, Cummin, Anise, Carrot-seeds, each a dram; two yelks of Eggs and Oyl of Lilies, make a Cataplasim for the Belly.*

Apply Plaisters to the Navil, and Cupping glasses with great flame to the Region of the Womb; or dry Fomentations of Oats, Millium, Anise, Cummin, Carrot-seed in a Bag. And use Pessaries, as, Take *Harts-Marrow; Turpentine, wax, Goose-grease, each three drams; Saffron a dram, Yelk of Eggs seven, with Oyl of Lilies, take Pessaries.*

If the humours and wind is malignant, mix *Scorzonera, Bezoar seeds, and Roots of Angelica, water of Zedoary, Treacle, Mithridate, and the like in suffocation of the Womb.*

C H A P. IV.

Of the Diseases of the Womb, that come from sweet scents and stinks.

THere is a particular Symptom in the Womb which breeds great admiration, that it delights in sweet scents, and is offended with stinks. And it is certain: For if Musk, Civit, or the like, be but put to the Nose of a Woman that is subject to fits of the Mother, they grow sick; and if the same be put to their Privities, and stinks to the Nose, the fit of the Mother ceaseth.

It is hard to give the reason of this, many wise Men have given their Opinion: But they disagree among themselves, and satisfy me not, neither do I promise to satisfy others: But it is probable to me, that the Womb is not delighted with scents, as scents: For the Privities have no smelling, and the sense of smelling doth not reach so far: But the quality by which it is well or ill, is occult and not to be explained, and to be separated from the odours.

If any ask what the quality is, I answer, There are many qualities in Nature that are hid from our senses, and yet we cannot deny them, because we see their effects, as the quality in a Dogs Nose, we cannot apprehend, but the Dog perceives it.

*Quomodo uter-
us bene olen-
tia recipiat.*

But how these qualities comes to the Womb, is by no other way but by the open way by the Privities, by which Spirits get into the Womb, and in the suffocation of the Womb sweet things profit, because they strengthen it by a peculiar quality to disperse the venomous Air, and draw down the Spi-

*Quomodo be-
ne-olentia
hystericis
noceant.*

rits and Humours. But if they be put to the Nose, the Womb consents by the Sympathy of the Organ of smelling, and the Brain with it.

This is by the Nerves and Arteries, for the Heart is presently refreshed with a sweet scent, because it presently pierceth into it, being spiritual, and there

there is a great consent of the Womb with the Brain and the smelling, as is seen by the tryal of Barrenness, by a Fume from *Hippocrates*.

But we must observe, that sweet scents are acceptable to all Wombs, and stinks are 5. *Aphor.* not, but the same Symptoms are not in all Women from them; for they who have a Womb of a good Constitution with no evil humours in it, endure sweet things well and delight in them, but they who are unclean, hate sweet things, and often fall into fits by them, because while the Womb is delighted with that sweet and hidden quality with which it hath a peculiar Sympathy, the evil humors that lie in the Womb (especially if there be any corruption from Seed) and the Seed also are stirred, and when the Spirits fly up, they take the bad humours with them, and send bad Vapours to the Heart, which cause suffocation, and other Symptoms. But when the same scents are put to the Privities, the Womb is refreshed with them, and the Spirits are quiet, to move to the scents. And so the humours (if there be any) are still, or else move downward. But stinks on the contrary, by reason of their Antipathy with the Womb, avoided by the Spirits, and so the humours move downward, and often there is an Abortion thereby.

What is spoken of sweet Scents, may be understood of all sweet things, and this is our Judgment in a matter so difficult.

BOOK IV.

S E C T. 2.

*Of the Symptoms in the Terms, and other Fluxes
of the Womb.*

C H A P. I.

Of the Flux of the Terms.

BY Divine Providence the Blood which is voided every Month, is kept in when there is a Child. For if it be its nature it is not ill, but only superfluous, till they Conceive; nor is it more an Excrement than Seed and Milk.

The Terms commonly begin at Fourteen, and then the hair appears on the Privities, the Breasts swell, and Women begin to be Letcherous, and the Blood can no longer stay in the Veins, but breaks out at the Veins of the Womb.

In some they begin at twelve, and they are very Lustfull commonly, and of shorter Lives; they continue till Fifty; and some till sixty, and then stop. In some they begin at Seventeen or Eighteen. And in some they stop before Fifty according to the variety of Nature and Diet.

Nature doth not send forth every day what is gathered, but stays till the plenty offends, and doth only once in a Month, otherwise it would be filthy and unpleasant, and hinder Conception. Nor do they flow at one time in all exactly: But there are Twenty two days, or at most Thirty between the Purgings.

In some they last Three days, which was usual in the time of *Hippocrates*. In some Four or Five, or more, as the Liver is greater, or their Diet is higher or lower.

Hippocrates saith, they should Bleed but a pint and half, or two pints: This is not alike in all, but differs in respect of Age and Diet.

As for the quality, it must not be too thick nor too thin, but of a middle substance, without scent, of a red colour

colour, yellower in Choleric Persons: In Melancholic, black; in Flegmatic whiter, and it must flow without any great Symptoms.

The passages are the Veins of the Womb, being double from the double Branch on both sides it, the Spermatic and Hypogastric, that they may Evacuate superfluities from all parts.

And from this description of a Natural flux, you may gather what is preternatural.

Quest. Whether can a Woman Conceive that never had Terms?

They are called by some Flowers, because they go before Conception, as flowers do before Fruit: But many have Conceived that never had their flowers, being hotter by Nature, as the *Indians*, that never had any flowers; and Viragoes that use more Exercise: But if these have no more Blood then will nourish their Body, they are Barren.

If any thing abound that is not required for nourishment of the parts, and is so much that Nature cannot endure it in the Body, the Womb draws it to it when it hath Conceived, to make up the Child: Of which hereafter.

Quest. 2. Whether Menstruous Blood is only superfluous in quantity, or bad in respect of quality?

Writers disagree about this. Some say it is bad in quantity and quality, and venomous by the effects, as making Ivory obscure, and infecting Looking Glasses, corrupting Wine, by a Vapour from the Body of a Woman that hath her flowers.

Others say they offend only in Plenty: For if it were venomous, it would not be a whole Month in the Body, and it could not Form the Child, nor would Nature make Milk of it.

Therefore Menstruous Blood only offends in quantity, and not in any manifest or hidden quality. But it hath strange qualities when it is mixed with bad humours, or is kept too long in the Body to be corrupted, and cause great Symptoms: But this is when it is mixed with bad humours, or is out of its Vessels, and so corrupt.

Quest.

Quest. 3. Of the Text of Aristotle, 7. de Hist. Animalium, cap. 2. And how it is to be understood?

Aristotle writes thus, Constantly every Month some have their Terms: But most in the third, as if he should say, Few Women have their Courses every Month, but many have them every third Month. This is against Galen, and against Experience. For it is certain, that among six hundred Women, scarce one hath them every third Month. Therefore this is either an Error in the Greek Text, or in the Translation, or great Men do often lie, which is probable, and so did Aristotle in his Physic: Therefore it is in vain to defend their Error.

CHAP. II.

Of the Terms flowing too soon.

Ordinarily they begin at Fourteen; but many have had them sooner. A Child of Eleven days old had a Bloody humour flowing from the Privities. Another of Five Years old had every Month a moderate flux. Fernel reports, that a Girl of Eight Years old had the Terms: But are rare, and for the most part very Letcherous, and short Liv'd.

CHAP. III.

Of want and stopping of the Terms.

Some Women have them not till Eighteen or Twenty, some before, and then they stop for a time, without either giving suck, or being with Child. Some have been without them three, five or seven Months, and then they come again. This is an evil Constitution or suppression of that which it ought to flow, from the fault of the Blood and stoppage of the passages.

When

When Terms are wanting, either Blood is wanting or stopt. It is wanting, either *The Causes.* because it is not made, or dispersed or turned to other uses, for Nature being more solicitous to preserve the individual Persons, than to propagate the Species, spends it in preserving of the Person.

Blood is not made from divers causes: As Age, cold constitution of Liver, Heart, or a Disease which Distempers the Bowels. Or often Bleeding from great Vessels, or from having many issues, which take from the Blood.

It is spent otherways, as before ripe Age, and when Women are with Child, or give suck, or in hot Natures, and fat Women, in whom it is turned to fat. It is in vain to provoke the Terms in these.

They are either external evident causes of stopping of the Terms, as too great labour, troubles, sadness, fear; but these last do not only waste the Blood, but cool and corrupt it, and cause obstructions, as *Hippocrates* speaks of *Phatusa* the Wife of *Pytheus*, 8 *Epid. Sec. in fine.*

The proper causes are, the straitness of the passages, or evil conformation of the parts through which it should flow. Or the closing of the Womb, of which we spake, but I speak here of the Vessels.

The usual cause of obstructions, is thick slimy humours, from the Blood too thick, or mixed with Melancholy, which comes with it to the Veins of the Womb, and stops them.

This thick Blood comes from a cold distemper of the Stomach, Liver and Spleen, from thick and gross Food, and drinking cold water when the Terms flow. So thought *Galen*, in his time, of the *Roman Women* that drank Snow-water, and had few or no Courses. *Lib. de vene sec. adversus Erasistrat.*

Straitness is when the Body of the Womb is made thicker, either by Nature or other Causes; as a cold and dry, or hot and dry Distemper.

Thirdly, Straitness is from compression of the Vessels by a Schirrhus or hardness of the parts adjacent, as the

strait Gut, or by the Stone in the Bladder and the Womb displaced.

Fourthly, The Flesh may grow together by a Membrane that grows to the Vessels, or a Scar after a wound. Or after a miscchance, when the Veins annexed to the Secundine, grow so together, that they cannot be opened: Of which in the first Question.

They are not the same in Women and Virgins: For Blood stopt in Virgins goes to and fro, changeth the colour, and brings Fevers, especially the white Fever, or Green-sickness.

But in Women it goes more to the Womb, and brings Symptoms, Loathing, Vomiting, and Pica.

Galen hath other Signs, as Heaviness, a
8. de lo. aff. lazy Pain in the Loins, Neck, and behind
c. 5. in the Head, that reacheth to the Roots of the Eyes, from the spreading of the Blood stopt through the whole Body. This laziness is chiefly in the Thighs and Legs, by reason of the Veins there consenting with the Womb, and are of a green Complexion, and hairy, with a Beard and shrill Voice.

You may know Women with Child, from such as want their Terms, only by proper signs. First, The Women with Child keep their colour: But the other are pale and ill-coloured; they are merry, the other sad. Secondly, Their Symptoms daily grow milder: But in the other they daily grow worse. Thirdly, You may feel the Child move. Fourthly, It is perceived in a Month.

You shall know from what causes the Terms are stopt, thus: If the Liver be cold, there is no Blood made that is superfluous, and there are signs of a cold Liver, and you may know that Blood is not sent to the Womb, when there is no heaviness, pain, or tumour about the Womb, the Liver or Spleen are stopt.

If it be from Flegm, or Melancholy, which is often, there are signs of their abounding as Laziness, Paleness, seldom Pulse, crude Urin.

The Prognostick.

Hippocrates

Of want and stopping of the Terms. 211

Hippocrates saith, That if the Terms stop, there are Diseases in the Womb, Tumours, Imposthumes, Ulcers and Barrenness, and Diseases in the whole Body, Green-sickness, Leucophlegmacy, Dropsie, Vomiting of Blood, Heart-ach, Cough. And the longer they have been stopt, the harder they are to be opened, If the blood stopt go out at the nose, it is good.

Hippoc. de morb. mulier. Gal. 6. de loc. aff. cap. 3. Hippoc. 5. aphor. 23.

If it hath great Symptoms, there is fear of Death.

You must not give Medicines to move the Terms to extenuate lean Persons, nor to such as want Blood, and have a weak Liver; but they must be fed high.

First, See if Blood abound, and then (after a Lenitive) open a Vein, and let that Blood which is in the Veins, be drawn to the Womb, *Galen* took three pints of Blood at three times from a lean Woman, and cured her of an old stopping of the Terms.

Com. in 6. epid. 3. 29.

You must open the Ankle veins, the first day the right, the next the left, four or five days before the time. Or you may cup and scarifie the Legs.

And bind the Parts below, and rub them after general Evacuation, opening of the Hæmorrhoids doth hurt, and so doth Issues, because they draw from the womb.

Hiera picra, half an ounce, or Pills de Tribus, or Hiera simple, are good first.

Then prepare As, Take Water of Mugwort, Calamints, Maiden-hair, each three ounces; Syrup of the five Roots, and of Mugwort, each two ounces; make it for two Doses. Or, Take opening Roots, half an ounce, Maddar, Burnet, each three ounces; Mugwort, Bettony, Germander, Calamints, each a handful; red Pease half a handful, flowers of Bugloss, Dill, each a pugil; boil and sweeten it with Sugar.

For Flegmatic Bodies, take the Decoction of Guajacum, Sassafras, Dittany, for fifteen days without Sweating.

Then evacuate with Agaric, Mechoacan, Turbith, Scammony, Coloquintida, black Hellebore. As,

Take Agaric, two drams, infuse it in Mugwort water two ounces, Oxy-mel an ounce strain, and the Extract of

Mechoacan, a scruple. Or, Take opening Roots half an ounce, *Mugwort*, *Betony*, each two pugils : *Senna* half an ounce, *Agaric* two drams, *Fennel* and *Anniseed*, each a scruple ; *Galangal* half a dram, *Rosemary* flowers a pugil, infuse them to three ounces and half, add Syrup of *Senna* an ounce and half, *Cinamon-water* half a dram.

Or if they drink Wine. Take *Turbith*, *Mechoacan*, *Agaric*, each two drams ; *Senna* an ounce and half, *Maiden-hair*, *Balm*, *Rosemary* each two pugils ; *Cinamon*, *Galengal*, each a dram ; hang them in Wine, give six ounces with half an ounce of *Manna*.

Or, Take *Diaturbith* with *Rhubarb* half an ounce, *Mechoacan* two drams, *Agaric* a dram, *Diarrhodon*, *Cinamon*, each half a dram : *Steel* prepared a dram, with *Raisins* make an Eleluary : Give as much as a *Walnut*.

Or give Pills of *Agaric-foetida*, and so continue purging and preparing, if the matter be stubborn. Or, Take *Agaric* two drams, *Madder* a dram, with Syrup of *Mugwort*, make Pills. Or, Take *Aloes* three drams, de *Iribus* one dram, with Juice of *Savin* making Pills.

If the Stomach is foul give a Vomit, lest it get into the Veins.

Then give provokers of the Terms, which

Pa. 1. Sec. are hot and thin, about the time they used
cap. 2. to flow : They are three degrees in strength ;
 and many sorts of Medicines are made of 'em.

A Powder. Take *Cinnamon* a dram, *Amber* a scruple, *Saffron* half a scruple. Or, Take *Troches* of *Myrrh*, of *Wall-flowers*, each a scruple ; *Saffron* five grains : Or, Take *Caster*, *Peny-royal*, each a scruple ; with Wine or proper Waters.

Physical Wine. Take *Madder-roots* an ounce, *Orris* half an ounce, *Balm*, *Peny-royal*, *Mugwort*, *Rosemary*, each a handful ; *Wall flowers* half a pugil, *Cinamon* one ounce, *Galangal* half an ounce, with Wine, give four ounces.

Or, Take the Decoction of red Pease, Or, Take *Smal-lage*, *Fennel-root*, each half an ounce ; *Mugwort*, *Betony*, *Peny-royal*, *Balm*, each a handful ; red Pease half a handful, *Juniper-berries* half an ounce, *Wall flowers* a pugil, boil and sweeten it. Or, Take ten ounces of

it with three ounces of Mugwort for three Doses. Quercetan commends this: Take Gromwel-seeds, Anise, Mistletoe of the Oak, each three drams; Dittany a dram, Saffron a scruple, bruise, and keep them 24 hours in wine, then boil them; give four ounces for three days together.

Or make the Womens Aqua vitæ. Or, Take Balm, Bettony, Penry-royal, Mugwort, Nep, Motherwort; Dittany, each four handfuls; Wine thirty pints, Distil them, add three handfuls of each Herbs, and distil them again, and add Fennel-seed, Calamus, Cinnamon, Cassia lignea, Cardamoms, each half an ounce: Distil them again.

Or give Syrup of Calamints, Mugwort. Or, Take Water of Penry-royal, Savin, Calamints, each four ounces; Syrup of Mugwort four ounces, Cinnamon-water an ounce; give it at four times.

Rouls, Take Extract of Savin, a scruple, of Angelica, half a scruple, of Elicampane six grains, Oil of Cinnamon five drops, of Cloves two drops, with Sugar dissolved in Balm water. Or, make an Electuary of Steel six ounces, Cassia lignea, Cinnamon, each two drams; Cloves a dram, Raisins two ounces, with Sugar dissolved in Mugwort-water.

Or, Take Troches of Myrrh a dram, Extract of Gentian and Savin, each a scruple; Castor half a scruple, make Pills: Give two scruples, or give every third day Pills of Hiera.

Use outward Medicines, but provoke not sweat by them.

Take Althea and Lily-roots, each two ounces; Birthwort an ounce, Mallows, Mercury, Mugwort, Savin, Motherwort, Calamint, Penry-royal, Marjoram, Bays, each two handfuls; Flowers of Camomil, Lavender, Cheir, each a handful; Fœnugreek-seed, an ounce, Juniper and Bayberries, each half a handful: Boil them in water, Foment with Spunges.

And then anoint with this: Take Oil of Lilies an ounce, of Lavender-seeds stilled, half a dram, Calamints and Gith-powder, each a dram; Storax, Calamints a scruple.

To Virgins that must take no Pessaries, give Fumes with the head defended; they will open the Mouths of the Vessels, and cut thick humours.

As, Take Myrrh, Bdellium, Storax, each a dram; Benzoin two scruples, Gallia moschata, Ives each half a scruple; with liquid Storax make Troches.

Then use Clysters and Injections into the womb with Purgers. As, take Calamints, Penny-royal, each a handful; Gith-seed, Turbith each a dram; Coliquintida half a dram, boil it in Wine, inject it into the womb.

If it be hot after it, inject the Decoction of Mallows with Milk or Barley-water. And because the neck of the womb lies upon the strait Gut, give Clysters. Take Lily-roots, an ounce, Orris, Valerian, each half an ounce; Mercury two handfuls, Mugwort, Savin, each half a handful; Camomil, Lavender flowers, each a pugil; Caraway, Gith-seed, each a dram: Boil, add Hierra and Benedicta laxativa, each half an ounce, Oil of Cheir two drams, Electuary of Bayberries half an ounce.

If she be no Virgin, put Mercury bruised in a Bag for a Pessary, with Century-flowers. Or Garlic beaten with Oil of Spike.

Begin still with the mildest, as Mugwort, Mercury, Penny royal, Marjoram, Rue; and then add Mucilages and Juices to loosen the womb: Let not Pessaries lie long, lest they cause a Fever.

If it be from a Tumour, provoke not the Terms, but look to the Tumour.

Let Diet be hot and attenuating, of good Juice, with Parsley, Savory, Rosemary, Cloves, Cinnamon, Little Sleep and much Exercise.

Quest. 1. *Whether are there other Causes of stoppage of the Terms?*

Some say the Blood going to other parts, is a cause; but it is rather contrary, and the suppression of Terms is cause of that. For the veins of the womb are large enough to evacuate Blood.

Others say, The strength of the womb is a cause which thickens the Vessels that they receive Blood. But the womb is made to receive it when it abounds.

Others accuse the strength, which is to be denied: But when it is so strong, that it is too hot or too dry, and will not

not receive the Blood, and that is a sign of weakness. But there must be strength in the whole Body, to cast out superfluous Blood, or there will be other mischiefs.

Quest. 2. What Veins must be opened when Terms are stopt.

Authors disagree in this, as *Aetius* and *Galen* who always speaks of the Ankle-veins: And most are of his mind, being it is rational. For a Vein opened in the Arm, doth rather revel from the womb than draw the Blood to it. But in the Ankle, brings it to its place, and opens Obstructions, and doth both lessen and bring Blood to the womb, and move that which is in the womb fixed.

Open the Ankle therefore twice or thrice, rather than the Arm once. Therefore *Galen* commends *Hippocrates*, that he opened a Vein in the Ankle in the Servant of *Schimarg*, tho' she had a Plethory.

But in other Diseases of the womb, as inflammation, dropping, or too many Terms, it is good to open a Vein in the Arm. The Saphæna is opened by putting the Foot in warm water, before and after.

Quest. 3. At what time must a Vein be opened against the stoppage of the Terms.

Galen saith, it must be when Nature may be helped, and the Blood moved: That is, three or four days before the usual time of their coming, as if she had been always in the full of the Moon, and they have been stopt some Months. Bleed three or four days before the full, to put Nature in mind of her Duty, and to make the Blood run again.

C H A P. IV.

Of Fewness of the Terms.

IT is when they flow less than they use or ought to flow.

It is either from the Blood, or in the expulsive Faculty in the passages. As if the Blood be little, the Terms are few and

flow. If the retentive Faculty is weak, and the expulsive strong, they come at due time, but in small quantity. If the Terms are slow, the fault is in the quality of the Blood, being too thick. Also straitness of the passages may be a cause: For if they be not wide enough, the Blood cannot flow freely.

The Signs. The Patient will tell the Disease: But the cause of it is to be found in the Chapter foregoing.

The Prognostic. Few Terms from little Blood is not dangerous: If they be stoppt from thick Blood, there follows Diseases, as Erysipelas, Schirrhus or Cancer.

The Causes. See the Chapter foregoing for the Cure, and if it be from thickness of Blood, it is often cured by a general Purge of the whole Body.

C H A P. V.

Of dropping of the Terms.

THis is a Flux, and lasts long, and there is pain.

The Blood flows not conveniently at the due time and manner, and the Privities are always wet, as when the Urine drops.

The Causes. Are from the Blood and the passages of it, and the retentive faculty; as when the Blood is too thick and sharp, which stir up Nature to let it out; and because it stretcheth the Membranes, there is pain. Also the weakness of the retentive faculty is a cause.

The Signs. The Women declare it; but if it be from thick Blood and sharp, and strait passages, there is a stretching pain about the womb. If it be from crudity of Blood, and weakness of the retentive faculty, the Blood flows without pain, and is not much felt.

The Prognostic. It is troublesome to Women; and if it last long, causeth Ulcers and Inflammation.

It

It is all in mending of the thick and sharp *The Cure.*
Blood, and in opening the passages, which
are the two chief causes of it, of which we spake at large.

If Blood be seperfluous, lose it not, nor open upon
the Ankel-vein, lest you draw it more to the Womb;
but take away the Cacochymy.

If it be from weakness of the retentive faculty, strength-
en the Womb with Driers and Astringents.

C H A P. VI.

Of the Overflowing of the Terms.

IT is when it is too much or too long, and hurts any
Woman, and brings Diseases; but a certain pro-
portion of Bleeding is not to be defined; but too much
is lost when the actions are hurt.

The immediate cause is the opening of
the Vessels, and the immediate cause is
the Blood in quantity or quality offending,
or by its force or disorderly motion.

The Causes:
Gal. 3. de
symp Causis,
c. 2. et. 5.
Amp. com.
57.

Vessels are opened by Anastomosis, Di-
apedesis, Diarexis or ruption, or by Diau-
rosis, or corrosion. Anattomosis is from
a moist Distemper of the Vessels, which loosneth the
Orifices: Or from external causes, as Baths hot and
moist: Or use of Aloes.

The Flux is seldom too great from a Diapedesis; for
it is but a sweating through. Ruption is from Plethory,
when the Terms have long been stopped, and then break
out, and when the Blood is hot by Air, Baths, &c. The
outward causes are falls, strokes, hard Travel, great
Burthens lifted.

Erosion is from sharp Blood or humour, or from
Medicines that corrode; as Pessaires long kept. For
this great Flux is chiefly from the Veins in the bottom
of the Womb.

The Flux of Blood is too great, when
the strength abateth, and Cachexy fol-

The Signs:

flows with Paleness, swollen Feet, and the Blood that comes from the bottom of the Womb, is blacker and clotted. That from the neck redder and thinner.

The signs of the Causes. If it be from much Blood, there are signs of Plethory, and is easily clotted together. If the Blood be Sharp and Cholerick, it is putrified in the Womb, you shall know waterish Blood by its colour, and the signs of that humour abounding: And if you dip a clout in it, and dry it in the shade, you may see it. If the Womb be too moist, such causes went before. If it be from breaking of Veins, they will tell you of violence. If it be from Corrosion, it is little and flow, sometimes pure, sometimes serous.

The Prog- nostic. It weakneth the whole Body, the Liver and the Bowels, there is Swounding, the Whites, and Paleness, and Dropfie sometimes. That which hath been long, is hard to be cured, and causeth Death, and in an old Woman it is deadly.

Indications. If there be fulness, abate the Blood and keep it from flowing to the Womb, reuel it, repel, cool and astringe it, that it may not flow so fast, and then amend the Blood.

The Cure. If it is from plenty of Blood, open the Liver veins in the right Arm; bleed little and often, because it makes better revulsion and weakens not, open the Salvatella if there be weakness, and cup the Back and Breast against the Liver beneath the Paps, where are Veins from the Womb: Cup not beneath, but in the Shoulders, or Back and Arm with
Gal. 5. apb. Scarification: but scarifie not under the
com. 50. Breasts.

Bind and rub the Arms and Shoulders, and temper and thicken the sharp thin humours, with Decoctions and water of Plantane, Purslane, Sorrel, Knot grass, Shepherds-purse, Pomegranate Syrup and of dried Roses, Sorrel, Purslane, Coral, Conserve of Roses, Bole, sealed Earth.

If it be urgent, use Narcotics, Syrup of Poppies, Treacle, Philonium, Laudanum.

If it still continue, it is fed with Choler, therefore Purge it with Syrup of Roses, Manna, Rhubarb, Senna.

If it be fed with serous Blood, help the Reins that do not their duty, and the Liver, and sweat with China.

You must not provoke Urin, but use astringents. As, Take the Juice of As dung, Syrup of Mirtil's, each half an ounce; Plantane-water an ounce. Give it her, and let her not know what it is.

Decoctions. Take Comfry-roots, Tormentil, each two drams, Purslane, Plantane, each a handful; boil them, add to six ounces Syrup of Currans, Quinces, Mirtils, each six drams; Give it at twice. Or Take Syrup of Purslane, Juice of Nettles, each two ounces; Purslane-water four ounces, Troches of Amber, of sealed Earth, each a dram; Blood-stone half a dram: Give two Spoonfuls every day.

A Water. Take eight pints of water, with Starch, Barly-meal and Rice, dried Roses a handful, Juice of Tarrow, Plantane, each half a pint; Comfry-Roots and all three ounces, Horstail, Bloodwort, each half a handful; Pears and Quinces, Pomegranate flowers, all Sanders, each half an ounce, Mastick an ounce, Distil them, and give two ounces with half an ounce of Syrup of Roses or Purslane.

Electuaries. Conserve of Roses two ounces, Quinces an ounce and half, Troches of burnt Ivory and sealed Earth, each a dram; Crocus Martis, Bole, red Coral prepared, Mastick, each half a dram: With Syrup of Mirtils make an electuary.

Powders. Take Mastick, red Coral prepared, each a dram; Pearl, Smaragds prepared, each a scruple; Blood-stone half a scruple, Bole half a dram, make a Powder.

Michael Paschal cured many with this

Powder. Take two Egg-shells, burnt Frankincense, Mastick; each half an ounce; Pearl, red Coral and Amber, each two drams; Blood-stone, Smaragds Prepared,

Lib. de cur.
rar. morb.
cap. 55.

each

each half a scruple; Barley-flowers two pugils, whites of four Eggs, with Steeled-water make Cakes. Give from half a dram to a dram in Powder, with Trotter-broath in the Morning.

Or give every day a dram of the Powder *Ex petra-* of Mulberry-tree roots. Or, Take a plump sores to. Turtle, drawn and pluckt, wash it in Rose-water and red Wine, put an ounce of Mastich in the Belly of it, stick it on, and roast it, and baste it with Vinegar of Roses. Then put it into a Glas close luted, to be dried in an Oven; then beat all of it to Powder. Give a Spoonful with Plantane-water, or an astringent Decoction. Anoint the bottom of the Belly, Reins and Groyns, with the dropping of it,

Or make Rolls thus; Take Bole half a dram, Magistery of Coral a dram, Pearl prepared a scruple, Sorel and Plantane-seed, each half a dram; Aromatia cum rosatum, Traganth, each half a dram: With Sugar dissolved in Plantane-water, make Rolls.

In the use of cold Astringents, take heed you stop not the Veins and the heat be cooled. If these help not, use Narcotics, as Troches of sealed Earths, and Amber with Opium: These astringe also,

Use no Pessaries, except the Veins in the Neck of the Womb be open. As, Take Snakeweed, Tormentil, each half an ounce; Pomegranate-flowers, Plantane-seed, each two drams; Comfry-roots, half an ounce, Frankincense, Mastich, each a dram; Acacia, Sanguis Draconis, each two scruple; Blood Stone, Starch, each a dram and half; with the white of an Egg and Gum tragacanth dissolved in Rosewater, make Pessaries with red Silk.

Womb Clysters. Take Juyce of Yarrow, Solomon-seal, each two ounces; Mucilage of Gum-Arabic made in Plantane-water two ounces, make a Clyster.

A Fume. Take Frankincense, Mastich, each two ounces; Juyce of Plantane, Solomons seal, Horse-tail each an ounce; boil the Juyces away, add Bole, Plantane-seed, Myrtle-berries, Ceruss, each half an ounce; with wax make an Oynment. Or, use the Countesses Oynment to the Loins and Pecten.

Cata-

Of the Terms flowing with Pain and Symptoms. 221

Cataplasms. Take Quinces, Pearls boiled in red Wine, and Bole, Mastich, Sanguis Draconis, Acacia, make a Cataplasim or a Cerot. Or, Take Sorrel and Plantane-seed, Purflane seed, Bole, Sanguis Draconis, each two drams; Frankincense, Mastich, Myrrh, each three drams; Turpentine an ounce, with juice of Plantane and Yarrow and Wax, make a Cerot after the Juices are boiled away.

Fomentations are better than Baths: For they make the humours flow more. Let them be astringent and cool. Or wash the Legs and Hips in cold water. Lay Epithems to the Liver, Ointment, Cerots or Plaisters

If Choler offend, give Rhubarb and Conserve of Roses to evacuate the Cacochymy.

If Blood flow from a Vein broken, use Coral, Bole, Mirtles, Comfrey, Acacia, Hypocistis: Or apply a pulvis of whites of Eggs, and astringent Powders.

If it come from a Vessel corroded, use stoppers and glutinaters that are slimy, as Dropwort roots a dram, with a rear Egg.

Let the Diet be as the Physick is. In a flux from Plethory, eat little, and that of little nourishment, and in other cases, give things to close the Vessels, Sleep long, and use little Venery, little or no exercise. Anger hurts, and other Passions.

Quest. *whether Frictions or Ligatures in the Legs may be made for Revulsion?*

Hippocrates and Galen are misconstrued in his eight Book of Blood-letting, and they are not to be used in the flux of the Terms.

C H A P. VII.

Of the Terms flowing with Pain and Symptoms.

THe Symptoms are pain in the Loins or Thighs, Head-ach, biting at the Mouth of the Stomach, pain in the Belly and Loins, fainting.

They are as in suppression of Terms, but less vehement, and are in them that have not Conceived. There is obstruction, thick

Tb: Causes.

and

and groſs Blood that ſtretcheth the Veſſels, and the blood flows not orderly.

A little before the Terms there is Head-
The Signs. ach, biting at the Stomach, pain in the
 Loins and bottom of the Stomach, with beat-
 ing at the Heart, and fainting. When the pain is from
 thick blood, it comes forth in clods, and the pain is worſe
 than before. If it be from wind, it is ſudden, and ſtays
 not in a place, and there is rumbling in the Belly.

Take heed it turn not to the ſtoppage of
The Prog- Terms, if it be neglected. It is greater in
noſtic. barren Women and Virgins, than in thoſe
 who have had Children.

Take away the cauſe; if they be thick hu- *The Cure.*
 mours, evacuate them after they are prepa-
 red: If ſharp, temper them. They attenuate blood, wa-
 ter of Graſs roots, Maiden hair, Decoctions of the opening
 Roots, Syrup of Maiden hair, of the five Roots, Treacle,
 and the like, in the ſtoppage of the Terms.

Againſt pain, uſe the Fomentations and Ointments in
 the Chapter of pain of the Womb.

C H A P. VIII.

Of evil diſcoloured Terms.

THIS is called the Terms depraved by bad humours,
 and ſo they are voided.

Blood is foul, either from evil Diet or evil *The Cauſes.*
 humours, or ſtoppage of it. The humours
 are Flegm, Choler, or Melancholy mixed with it, and
 then the Terms are either pale, blue, green, or black
 and ſtinking, or white and flegmatic. They are ſo from
 a fault in the Stomach. The pale and yellow are from
 too great heat in the Liver. The black are from the
 ſpleen diſordered.

The Signs. That blood which is natural, is diffe-
 rent from the colour and ſubſtance: It is
 like that of a new-ſlain Sheep, nor thicker nor thinner,
 and

and the bad Terms come not seasonably, but sooner or later, of which Hippocrates. You may know by the colour what humour predominates, and by the substance. The Flegmatic and Melancholy are long in coming, and the choleric waterish Terms come quicker.

The more they differ from the natural state, the worse they are; black and stinking are worst. The Mattery are worst of all. If these flow seven, eight, or nine days, she is cured: If they Ulcerate the Womb, she is Barren.

Hippocrates saith, they must be Purged and prepared with proper things, as we shewed in the Distempers of the Womb. But take heed that you move not the Terms when you attenuate: For that will melt the ferous humours, and fix them more in the Vessels: Use neither Vinegar nor sharp things.

After Purging, consume the reliques by sweat; if choler be in fault, that must not be sweated out, discuss it with warm Baths, and do so in melancholy. Use Pessaires, Fomentations and Fumes to the Womb.

Give Treacle, Mithridate, or the Decoction of Angelica-roots, if cold humours are the cause.

CHAP. IX

Of Terms coming before their time.

These shew an ill constitution. And it is a depraved excretion of the Terms that comes for the time often: For sometimes they flow sooner or twice in a Month.

The immediate Cause is hurt of the retentive and expulsive faulty, so that the blood flows not, or sooner or later: The cause why they come sooner, is in the blood that stirs up the expulsive faculty in the whole Body, or in the Womb: Sometimes it causes Heat; the blood is too sharp and hot; and if the retentive faculty in the

Lib. de morb. mulier.

The Prognostic.

The Cure. 5. Aphor. 36.

The Causes.

Womb

Womb be weak, and the expulsive strong and of quick sense, it is sooner.

A fall, stroke or passion are the evident Causes.

The Signs. They will relate it: And the signs of the causes are these: If it be from much blood, there are the signs of Plethory, heat, thinness and sharp humours are known by the Distemper of the whole. The weakness of the retentive faculty, and looseness of the Vessels, is known from a loose and moist habit of Body,

The Prog- It is not dangerous but troublesome, and
nostic. hinders Conception.

The Cure. If they come too soon from hurt in the faculty provoked by too much Plethory, let blood, use a spare Diet, and much Exercise, If it be from sharp blood, temper it by good Diet, and Medicines, as in the Choleric Distemper of the Womb.

Use Baths of Iron-water, that corrects the Distempers of the Bowels, then Evacuate.

If it come from the retentive faculty, and looseness of the Vessels, correct the cold and moist Distemper with gentle astringents.

If it be from a stroke or fall, cure it as the Vessels opened are cured, of which before.

C H A P. X.

Of the Terms that come after their usual time.

VWhen they stay longer than ordinary, and return without order at no set time: The causes are little and thick blood, straitness of the passages, weakness of the expulsive faculty, and dulness. Either of these causes may stop the Terms; but if all meet, the Disease is worse.

For if blood be not bred in such a quantity, that may prick Nature forward to expel it, the Purging of it is deferred, till there be enough to stir up Nature to expel it. If thick humours are in the blood, the passage stopt, and

and the faculty weak, the Terms must needs be disordered, and the Purging of them deferred longer.

If it be from want of blood, she hath either lived poor in Diet, or Exercised too much, and she finds no inconvenience by the want of her Terms. If it be from gross slimy blood, there are Signs of Cacochymy. The weakness of the faculty is known by the cold Distemper of the Womb.

It is not so dangerous as stoppage of the Terms, but it is bad enough in a Plethoric, or Cacochymical Body.

If little blood be, use a fuller Diet, and Exercise not. If blood be gross and foul, make it thin, and cut it, and after Preparatives, let the humours mixed therewith, be Evacuated. It is good to Purge presently after the Terms, and to use Calamints, and to Purge often.

Also four or five days before the Terms, scarifie the Ankles, and hold the Feet in warm water, rub the Legs, apply Cupping-Glasses without scarification to the inside of the Thighs, and use Fumes and Pessaries.

Anoint the bottom of the Belly with things to provoke the Terms. If there be a Numbness, use things against the Palsie.

CHAP. XL

Of the Terms Voided another way.

Sometimes they come out of the Nose, or are Vomited up, or flow out of the Hæmorrhoid-veins. Hence Hippocrates saith, that a Woman that Vomits blood, is cured by having her Terms, or by a Bloody flux. Sometimes they are Pissed forth. Dodo-neus says, That they come out at the Eyes like Tears. Amatus Lusitanus saith, they will come forth at the Teats of Beasts, and at the Navel, at the little Finger, or Ring-finger every Month, as Mercatus observed thrice.

Are

The Causes. Are stoppage of the Terms from straitness of the Vessels in the Womb, or evil confirmation of the Womb.

*The Prog-
nostic.* It is more troublesome than dangerous, and hinders Conception. It is best when they come out at the Nose: For it is a part that Nature useth to disburden her self by.

The Cure. First, Bring the blood to the Womb again, and abate it. Open the Ankle-vein three days before she begins to Bleed. Or Cup the Thighs, or rub them. Or use Baths, Fomentations, Oynments, Womb Clysters, Pessaries, and the like, mentioned in Suppression of the Terms.

C H A P, XII.

Of the Whites.

IT is a foul excretion from the Womb, white and sometimes blew, or green, or reddish, nor at a set time, nor every Month, but disorderly, longer or shorter. Before or after the Terms; and when they are stopt. Virgins seldom have this Disease, and Women with Child have it sometimes.

It differs from the Running of the Reins; for it is in less quantity, whiter and thicker, and at a greater distance. It differs from Night pollution, which is only in sleep with the imagination of Venery.

The Causes. The immediate Cause is an excrementitious humour, Flegm, Choler or Melancholy. Sometimes it is like waterish blood. It is gathered in the whole Body, or in the Stomach, Liver or Spleen. For they who have crudities in the Stomach, are subject to this Disease. Sometimes the Womb alone is Distempered after often mischances, or when the Womb is very cold and moist.

This matter flows through the Veins of the Womb, or of the Neck of it, which use to carry blood, and Nature abuseth them to carry Excrements, especially if they are bred in the Womb.

The

The remote Causes are, whatsoever doth breed bad humours: Some have it after strong Purges, or long Bathing.

Sometimes they are Pale, sometimes Blew, Red, Waterish and Green: Sometimes Slimy, or Cold, or Sharp, or Stinking. In Young People it is reddish.

The Face is discoloured, the Urin thick, there is Loathing and Heart-ach. If the humour be sharp and corrupt, there is a Fever. If it be Flagmatic, and much, the Ligaments of the Womb are loose, and it falls out, thus *Hippocrates*, and there are, saith he, swelled Eyes, evil Colour, and short Breathing.

The Differences.

The Signs.

Lib. de natur. mulierum.

If it be not bred in the Womb, the humour is from a Cacochymy. If it be from a fault in another part, the signs of that will appear. If it comes only from the Womb, there will be but little: If from the whole Body, there will be more.

It is often, long with little inconvenience, but it must be looked to, lest it be worse: For it often breaks Ulcers, Cachexy, falling out of the Womb, Consumption, Fainting, Convulsions, when the Matter is sent to the Brain or Nerves. And the worse the humour is, the greater is the Disease.

The Prognostic.

It must not be suddenly stopt, lest it go to the noble parts.

The Cure.

First, See whether it be from the whole Body or any part, or from the Womb it self. If from the whole Body, which is often, make general Evacuation, and turn the humours from the Womb, and keep a good Diet, lest they come again.

I allow not Bleeding in the Arm, if the terms be stopt; for they cause a Cacochymy, which admits no Bleeding. Moreover, the Mass of blood may be made foul by them; therefore find out whether it comes from Cacochymy or Plethory. And when it is most like to come from Cacochymy, Bleed not.

Therefore if Flegm abound, which is most usual after general Purging, consume the Reliques with Guaiacum

jacum and Sarfa, and a drying Diet, and by provoking Urine, of which hereafter.

If sharp and cholerick humours abound, temper them with gentle astringents, as Succory, Endive, Sorrel, to prepare, purge with Rhubarb, Triphera Persica, aggregative Pills, and Pills of Rhubarb. If it be melancholy, do as in Melancholy.

If it be water, cure it as Galen did the Wife of *Bæthus* c. 8. lib. de prognost. ad posth.

If it be in the Stomach, Liver, or the like, prevent it from increase; and because it is moist about the stomach, give a Vomit, but not too strong. Then strengthen the stomach with hot and dry Medicines. If Choler abound, the Distemper is hot, and then cool it.

If it come from the womb, do as I shewed, from what cause soever it is. Baths are good to evacuate, and divert, and strengthen, and take away a moist Distemper, provided they are proper for the Constitution.

Use Driers and Astringents. As, Take Conserve of red Roses four ounces, of Succory two ounces, red Coral, Snakeweed, Tormentil-roots, Ivory, each two drams; with Syrup of Mirtles make an Electuary.

Or, Take red Coral, Bole, sealed Earth, each an ounce; Pearl prepared a scruple, Mastich half a dram, Cypress-roots two scruples, Mace half a scruple, with Sugar of Roses as much as all, make a Powder. Or, Take Diarrhodon a dram, Sanders a scruple, Coriander two drams, Mastich, Coral, each a dram; with Sugar, make Troches.

But use not these Astringents, till the Body be purged, lest the watrish humours be stopt, and the Belly swell; but you may use hot Driers safely, as Treacle, Mithridate, with Conserve of Roses and Wormwood.

As, Take Conserve of Rosemary flowers an ounce, Diacorus two drams, Diarrhodon, Aromaticum Rosatum, each a dram; red Coral prepared a dram and half, Treacle two drams, with Syrup of Citron-peels, make an Electuary.

And lest the womb be hurt with evil humours, inject the decoction of Barley, Honey of Roses and Whey, with Syrup of dried Roses. Or of Wormwood, Mints, Motherwort,

wort, red Roses, Allum. And then use Fenne of Frankincense, Labdanum, Mastich, Sanders, Nutmeg, red Roses.

Avoid crude and moist things, and Fish, Milk, and all sweet Meats and Salt. Forbear Suppers, Drink red Wine: Sleep and Wake moderately, lie not upon the Back, lest the Loins be heated, and the humours sent to the womb.

Quest. Whether are Diuretics good in the Whites?

Diuretics that provoke Urine do also provoke Terms; therefore the reliques of the humours would be carried by them to the womb, but these move the Terms secondarily: But if the Body be well purged, first they will not make the Flux greater, but bring it out by Urine.

C H A P. XIII.

Of a Gonorrhæa.

THe running of the Reins may be in all Women that are fit for a Man; for it is the Flux of natural Seed. It is in Men and Women from the French Pox: But when stinking humours do flow, it is not properly called Gonorrhæa.

The chief cause is the weakness of the retentive faculty, and the looseness and largeness of the Seed-vessels: The causes of these are shewed in the Gonorrhæa of Men.

The Woman will declare it, and the greatness and the colour. For if it be white and little, and thick, and at distance, it is a true Gonorrhæa.

If it continue, it brings a Consumption and Barrenness.

The Causes.

The Signs.

The Prognostic.

The cure of a Gonorrhæa and Night-pollution is *Pract.* 3. but I shall add

The Cure.

this, if it come from plenty of Seed, the Buds of the Salix or Willow, is good with Wine. If it be from weakness of the retentive faculty, give *Caster*, half a scruple, and use Astringents to the Bely, Reins and Stones; or a Bath of *Willow leaves*, *Mirtles*, *Quinces*, each two handfuls: *Rosemary*, *red Roses*, each a handful; *Cypress-nuts* three ounces. Let her sit in up to the Navel. And apply

apply Bags of the same to the Loins, Kidneys, Privities ;
and anoint after with Oil of Maltich and Mirtles.

C H A P. XIV.

Of Strange Things voided by the Womb.

There is matter often voided by the womb, of which before.

And sometimes Stones and Gravel breed
Hippoc. 5. in the womb, as *Aetius* and *Peter Salius*,
epid. libr. 4. *Diversius* speaks of a Nun, that after a
ser. 4. c. 98. pain that no Medicine could cure, voided
a rough Stone as big as a Ducks Egg, and
then she was at ease : But a foul Flux of the womb fol-
lowed, of which she died.

Worms.

Lib. ver. *Gracius Lapius* writes, that he saw a Wo-
lect. c. 13. man that voided many *Ascarids* of the womb.

B O O K IV.

Sect. 3.

*Of the Symptoms that befall all Virgins and Women
in their Wombs, after they are ripe of Age.*

C H A P. I.

Of Virginity.

IT is the integrity of Womens Privities not violated by
Man : But what are the Signs of Virginity, is a Que-
stion. I think thus ;

*Quest. 1. Whether doth the Hymen, which is the sign
of Virginity, appear in all Women.*

Some say there is no such thing, and if a Membrane
be there, it is preternatural, and a Disease in the Organ,
called the closing of the Womb.

Some

Some famous Phylicians and Anatomists say, there is a Hymen, which is the sign of Virginity. It is, they say, a Membrane wrinkled with Caruncles like Mistle-berries, like the bud of a Rose half blown: Hence came the word [*Deflower.*]

I think with the Ancientest, that there is something in these parts that distinguisheth Virgins from Women, which is violated in the first Copulation: Many say they have it, and we may believe them. For it is certain, that there is an alteration at first in Virgins, which causeth Pain and Bleeding, which is a sign of Virginity.

But what this is, it is not yet known manifestly. Some say it is a nervous Membrane, with small Veins which bleed at the *first bout*. Some say, there are four Caruncles tied together with small Membranes. Some have observed a fleshy Circle about the Nymphæ with obscure little Veins which makes the Membrane not to be nervous but fleshy,

To be short. I suppose it to be certain, that the part, which receives the Yard, is not them that have used a Man, as in Virgins, nor is it alike in all; and this hath caused, the diversity of Opinions in Anatomists. Moreover this is not found in all Virgins, because some are very lustful, and when it itcheth, they put in their Finger or some other thing, and break the Membrane: Sometimes the Midwives break it.

Quest. 2. *whether do all Virgins at the first bout of Copulation bleed?*

The *Africans* had a Custom to shut the Bridegroom and Bride up in a Chamber, after they were married, till they prepared the Wedding Dinner, and an old Woman stood at the Door, to receive a bloody Sheet from the Bridegroom, that she might shew it in Triumph to all the Guests, and that then they might feast with joy. And if there was no Blood to be seen, the Bride was to be sent home to her Friends with disgrace, and the Guests went sadly home without their Dinner.

Some say from Experience, that some honest Virgins have lost their Maiden-heads without bleeding, and that is a certain sign of Virginity when they bleed, and when they

they do not, they are not to be censured as unchast. I hold that young Virgins will bleed, but when they are in Years, by reason of the long continuance of the Terms, the parts are harder and longer; and if the Man's Yard be small there is no necessity of bleeding. Or if the Girl was wanton afore, and by long handling, hath dilated the part, or broke it, there is no Blood after Copulation. Therefore *Deut. Chap. 20.* the Law of *Moses* is taken for that which happeneth often, and for the most part. And there can be no more gathered from hence, but bleeding is an undoubted sign of Virginity. The same may be said of the *African Custom*.

Quest. 3. *Whether is the straitness of the Privities a sign of Virginity?*

The Privities are straiter in some according to Age, habit of Body, and other circumstances, and Virgins are straiter than Women that have been *at it*. But I deny that straitness is a certain Argument of Virginity. For after many acts of Venery, it may be made so strait by astringent Medicines, that Whores may be taken for Virgins, as we shewed concerning a Wench that was married, and to appear a Virgin, she used a Bath of Comfry-roots.

Quest. 4. *Whether is Milk in the Breasts a sign of Virginity lost?*

Some say, That there can be no Milk in the Breasts, till a Woman hath conceived: And Virgins have neither the cause nor the end why Milk is made. And the Terms stopt, do rather corrupt than turn to Milk. And though there be always in the Breasts a faculty to make Milk: Yet doth it not shew its Power, but upon an object, and for some end.

Some say, The Virgins may have Milk,
5. Aph. 39. and urge this saying of *Hippocrates*: If
Gal. in com. any have Milk when she is neither with
Lib. 3. anat. Child nor Breeding, their Terms are
cap. 4. com. stopt. *Galen* is of the same Opinion; and
in aphorif. though it be seldom; yet he saith it is pos-
Lib. 5. 39. sible; And *Alexander Benedictus* and
Christopher de Veka saw it.

We shall not contradict *Hippocrates* and Experience;
 but

but there is a twofold Milk. The one of Virgins, the other of those that have brought forth or conceived. The first is made of blood that cannot get out at the womb, but goes to the Breasts; and this is nothing but a superfluous nourishment of the Breasts, that turns Milk by the faculty of the Breasts, without the company of a Man, or Conception. The other is only when there is a Child: Of this Milk it is true what *Hippocrates* writes, *It is a certain sign of a Mole, when great Belly'd Women have no Milk in their Breasts,* And true Milk in the Breasts is a sign of a live Child in the Womb. *Cit. loc. de morb. mulierum.*

The Milks differ in respect of the blood, and diversity of the Veins, that bring it to the Breasts; and though both are white: Yet that of Virgins is thinnest, nor is it so much, nor so sweet; this may breed in the Veins according to *Aristotle*, from the superfluous nourishment of the Breasts: And if Virgins have it, they are not to be termed chaste. *1. De hist. ani. c. 12.*

C H A P. II.

Of the Green-sickness, or White Fever.

THis is in Virgins fit for a Man: It is called the Virgins Disease, and the white Fever; not that there is always a Fever; but because their Face is like People in a Fever. It is thus defined;

The Virgins Disease is the changing of the Natural Colour into pale and green, with faintness, heaviness of Body, loathing of Meat, palpitation of heart, difficult breathing, Sadness, swelling of the Feet, Eye-lids and Face, from depraved nourishment.

The first Cause is stoppage of Terms, the next is the gathering of bad Humours. For when the way to the womb is stopt, the blood returns to the great Vessels and Bowels, and choaks their heat, and stops the Vessels, and spoils the making of blood, and then there are crudities, which being brought to the habit of the body, cannot be united perfectly to the parts, and

cause a Cachexy, which is the way to a Dropsie and Leucophlegmacy, and divers Symptoms. The causes of the Obstructions of the Vessels of the womb, are crude Humours, and Flegmatic, Slimy blood, from evil Diet, and drinking of Vinegar, or eating raw Corn, Chalk, Ashes, Lime, Earth, Clay, and the like.

There is a pale and green Colour, the Face
The Signs. is swollen, and the Eye-brows in the Morning, after Sleep especially; the Ankles swell, and the whole Body is loose, and moist from much water: The Legs are lazy, the Pulse is little and often, in the Neck, Temples and Back. The heart beats, the breath is short when they go up Stairs, they loath Meat. Some have the Pica, or desire to eat absurd things. The Terms are stopt. The Hypochondria are swollen. Sometimes they Vomit. If Vapours fly to the Head, there is Thirst and Head-ach: And if Melancholy be mixed, the animal actions are hurt.

These are not all, in all People; but most are in most, and some in all.

If is often turned to a Dropsie. Some after
The Prog- ter Death have a hard Schirrhus, hard Liver.
nostic. Some die suddenly, the heart being oppressed.

If the Stomach be much afflicted, it is dangerous, and they loath Meat much. If it come from the womb alone, it is easier cured.

It is best to begin in the Spring or Summer:
The Cure. After a Clyster, open a Vein in the Ankle.

Then heat the thick cold humour, and make it thin; and because it is too much to be purged at once, prepare and purge often, and mix attenuaters and cutters with your Purges.

When the humours are above the Stomach and Mesentery, it is good to vomit, those that can easily vomit, and to give Liver Physic, or Spleen or Womb Physic, even as in Leucophlegmacy, see the Chapter of Terms stopt. But in this Disease, always consider the Liver, Spleen and Mesentery; the Obstructions of which are cured with things mentioned.

At firſt open the Obſtructions of theſe parts, with ſome few things that provoke Terms, and after give more.

Thus: Take opening *Roots* an ounce, *Madder*, *Eryngo*, *Orris*, *Elecampane*, *Citron peels* dried, *Sarſa*, each half an ounce; *Mugwort*, *Agrimony*, *Germander*, each a handful; *Savil* two pugils, *Carthamus*-ſeed an ounce, *Senna* two ounces, *Mechoacan*, *Agaric*, each half an ounce; *Stæchas* flowers two pugils, *Fennel*, *Aniſeed*, *Galangal*, each two drams: Boil them to a pint and half, ſweeten it, and add *Cinnamon-water* three drams. Or infuſe them all with *Sea-wormwood* half a handful, common *Wormwood* two pugils. Or, Take *Agaric*, *Pills of Rhubarb*, each a dram; *Quercetan's Pills* of *Tartar*, and of *Ammoniacum*, each half a dram; *Spike* a ſcruple, *Oil of Cinnamon* three drops, *Extract of wormwood*, half a ſcruple, make *Pills*: Give a ſcruple an hour before Meat. Or, Take *Juice of Mercury*, clarified *Honey* or *Sugar*, each an ounce; add *Gith-feed*, *Senna*, each two drams; *Mechoacan* a dram, make a Maſs; or give *Conſerve of Marigold flowers*.

Steel is an excellent Remedy after Preparatives, with proper Drinks or Ingredients. And if the Veſſels of the Stomach are ſtopt, give a Vomit, and then groſs Powder of Steel.

If the Meſentery be ſtopt; Take *Diarrhodon*, *Diacucuma*, *Agaric*, each a dram; *Carthamus* ſeeds two drams, red *Dock-roots*, *Carrot-feed* each a dram and a half; *Cloves* a dram, *Steel* prepared two ounces, with clarified *Honey* make an Eleſtuary: Give two, or four drams. If the vomit, ſtop it not.

If the Liver be chiefly ſtopt, let the Steel be finely powdered. And take of it half a pound, add eight ounces of Wine in a Glaſs, ſet it in the Embers, ſtir it, and let it boil twelve ſimmers, till you ſee it froth, and grow a little thick; then pour the froth and all into another Veſſel. Do thus four times, and then let it be gently boiled, till it be thick as Honey. Then, Take *Parſley*, *Carrot-feed*, *Diacucuma*, *Diarrhodon*, each a

dram and a half; Cinnamon a dram, Steel prepared six drams, with Honey make an Electuary: Give three drams, or five after Exercise.

If the Spleen be stopt, Take Steel prepared a pound, wash it with Vinegar, then strain it, and lay it on a Clout, and add Powder of Cloves half an ounce. Let them stand so a day and a night, then put them in a glazed Vessel, and ten ounces of white Wine, Diarrhodon, Hartstongue, Senna and Capar bark, then stir them, then set them in the Sun for a day, or in an Oven. Do this ten days till the Steel be melted in the Wine, and little or nothing at the bottom. Give two ounces of this in the Morning after Purging and Exercise.

Or, Take Steel prepared an ounce, Cinnamon, Anniseeds, each two drams; Diamoschu without Musk a dram, Sugar an ounce, make a Powder, give a dram; drink white Wine and Mugwort water after it.

Steeld Wine. Take Steel in Powder three ounces, Cinnamon half an ounce, white Wine three pints. Set them in a close Glass eight days in the Sun, stir them every day. Give six or eight ounces four hours afore Dinner, for fifteen or twenty days, and walk after it.

At first give a Steel Medicine to prepare. As, Take Steel Filings four ounces, put it in an Iron Crucible or Ladle, then cast it into two pints of water of Hops, Grass, Madder, Borrage or Spring-water: Strain it, and do so seven times. Then, Take so many ounces of new Steel, and cast it into water as before: strain and add Syrup of Violets, Borage, or Honey of Roses four ounces; give three ounces in the morning after Exercise. Prepare thus three or four times, and then use stronger.

After Steel use Scorzonera, steep all Night in Wine, give it in the Morning. This hath cured Obstructions in many.

Bezoar-stone, saith Mercatus, opens Obstructions in my Experience, and resists Verom: Give six or seven grains.

Steel is best Spring and Fall, purge and exercise before and after it, that it may be better dispersed. Use
Prepa-

Preparatives, Purges, and Strengtheners often, and for a long time, and change the Forms, lest the Patient loath them.

If water spread about the body, cool the body, and make it heavy. Use sweats, as Baths Natural or Artificial, of Mugworts, Calamints, Nep, Danewort, Sage, Bayes, Rosemary, Mercury, Ivy, Briony-roots, Orris, Elecampane.

After Purging and Opening Obstructions, all the Symptoms will vanish; if not, see for the Symptoms of the womb.

Let the Air be temperately hot. The *The Diet*. Meat of good Juice, and easie Digestion. Pot-herbs and green Fruits must be avoided, Fish, Milk, Lettice. - Make Sauce with Sage and Cinnamon. Drink Wine. Let Bread be well leavened, with Fennel seed. Drink no water nor broths at first, and in the declination of the Disease, use Exercise and Venery. Let Sleep be moderate.

Quest. 1. *Whether may the Women in this Disease be allowed the absurd things they long for?*

They are Virgins or Women with Child that long for such things, Virgins must not be allowed them, as Chalk, &c. For they will increase the Disease.

Women with Child must be pleased with fair words, to abstain from them; but if the Appetite will not be allayed, rather grant them, than suffer an Abortion or Mark upon the Child.

Quest. 2. *Is Motion and Exercise good in Green sickness?*

They are better than Idleness, which heap up crudities, they raise the languishing heat in the Bowels, and help the nourishment to be distributed: Therefore they are to be used before the Disease be great, and in the declination they disperse the humours.

But use moderation, lest you weaken the body, or choak them. First therefore use Frictions, then watching. then more exercise after convenient purging.

Quest. 3. *Whether is Venery good for Maids in the Green-sickness.*

*Hippocr.**Lib. de morb.**Virgin.**Lib. 1. cap. 2.*

It is probable and agreeable to Reason and Experience, that Venery is good. *Hippocrates* bids them presently Marry: For if they conceive, they are cured. *John Langius* saith, This Disease comes in the ripeness of Age, or presently after. Venery heats the Womb and the parts adjacent, opens and loosens the passages, so that the Terms may better flow to the Womb.

But if there be a great Cacochymy, take that away before she be Married, and then Venery may do more then Physic. But use it not in the vigor of the Disease, or in weakness.

Quest. 4. *Whether is Blood-letting good in this Disease?*

*Lib. de**morb. virg.*

A Cachexy beginning with coldness of the whole Body, seems to deny bleeding; and because the crude humours are in fault rather than blood, but *Hippocrates* adviseth bleeding at the first.

If it be a new Disease, and comes from stopt Terms, and blood abound that is stopt, and not turned into another humour, you may boldly bleed, provided the strength permit, and the passages be open. But in an old Disease when crude Flegm abounds, bleed not, for it will increase the Disease.

C H A P. III.

Of Symptoms from the Womb, and Mother-fits in general.

IT is not to be expressed what miserable Diseases Women are subject to: Both Virgins and others from the Womb, and its consent with other parts. For when Terms or Blood are stopt, there are great Symptoms: And while they putrifie, or get evil qualities, the Symptoms are grievous, and almost unexpressible.

One Woman may have divers Symptoms from the Womb at the same time, when the Seed and Terms are mixed with other humours after they are corrupted, and there is more sometimes, and such noble substance as Seed and Terms being corrupted, are like Poyson

The

The consent with other parts is from likeness of parts, nearness, or connexion of Vessels. And because the Womb is Membranous, it hath a great consent with the Membranes and Nerves. Also the parts adjacent are easily infected. And thirdly, it hath consent with all the body by Veins, Arteries and Nerves.

It consents with the Brain by the Nerves, and Membranes of the Back-Marrow. It consents with the Heart by the Arteries; with the Liver by the Veins, which are great in the Womb, and therefore the blood and bad humours go back to the Liver. It consents with the Stomach by Anastomosis, in the Veins of the Mesentery, and by the Arteries through foul humours and vapours go from the Womb to the Mesentery and Stomach.

It consents with the Spleen by the Arteries; therefore many Women that had not there Terms enough in their Youth, and have not blood, are after Hypochondriac; and a Physician can scarce distinguish these Diseases of the Womb and Spleen, nor cure them severally.

It consents with the Paps by Veins and Nerves, and the Heart, Diaphragma, Head, Brain, and all the Organs of sense and motion; with the Liver, Spleen, Stomach, Belly, Mesentery, Bladder, strait Gut, Back, Hips, Arms and Legs, and causeth Symptoms. As *Galen* saith, the Mother and Hysterical Passions in one name, but hath under it innumerable Symptoms.

Gal de loc. aff. c. 5.

C H A P. IV.

Of Suffocation of the Womb.

IN this they seem to be strangled. And there are so many Symptoms at once, that it is impossible to define it by one. Sometimes there is only short Breath; sometimes the animal actions are hurt, the whole Body is cold from a Malignant Vapour sent up from the Womb.

The immediate Cause is a Vapour Malignant and Venomous, sent up by the *The Causes* Arteries, Veins and Nerves that hurt the actions of the parts it goes to. This Vapour is like Air

or Wind, thin and little, but very strong, to get presently through the whole Body. It chiefly ascends to the Gullet, and causeth choaking, as eating of Mushrooms, Hellebore, and other Poysons. There is often short difficult breathing, with Heart-ach, Vomiting and Loathing. If the Vapour go first to the Heart, the motion of it ceaseth, and there is swoounding, and she falls down. If it go to the Brain, the animal-actions are hurt.

When Seed and Terms corrupt in the Womb with other bad humours, they breed this evil Vapour; because they are the best substance, and the beginning of Generation, they are worst when corrupted, especially Seed do hurt the whole Body.

Gal. cit. 1. Sometimes it is in Women with Child, when they have not their after-purging; but evil humours are left, and corrupt in the Womb.

The chief Cause of this humour, is, the Trumpet of the Womb and Stones, the Body of which is hollow and loose, the Stones being in Bladders, and have hollowness full of water, when in Hyfterical Women is yellow and thicker than ordinary. This Trumpet and the Stones are often taken for the Womb it self, when they are swollen with corrupt Seed, and Humours, and Wind, and reach to the Navel: Of which in the Chapter of Ascent of the Womb

This Disease is breeding sooner or longer, as the matter is more or less, sometimes corrupt humours lie still, and if they be stirred, they send a Venom or Vapour to the whole Body. Now in Women subject to this Disease, sweet scents to the Nose, or taken in, or anger, will move these Humours and Vapours.

They are according to the variety of the Symptoms and efficient Cause, or Venomous Humours: For corrupt Blood, especially Seed, puts on another Nature.

The Signs. That Suffocation is at hand, it appears by Laziness, weakness of the Legs, Paleness, sad Countenance, and the motion of something like

like a Ball in the Belly, with a noise like Frogs, Snakes or Crows, so that some think it devilish. There is also Belching, Yawning, Vexing, short Wind, Heart-beating, Loathing, Dulness, Laughter at the coming of the Fit, from the Vapour getting into the Membrane of the Breast, that tickle them: Some Cry, some both Laugh and Cry.

These Symptoms increase when the Fit comes, and the Jaws are closed, that she seems to be choaked, and sense and motion is gone or depraved. Some have Convulsions, some hear what is done about them, but cannot speak: The Pulse is less, the whole Body is cold, and the Eyes shut, as if they were Dead.

When the Fit declines, humours flow from the Privities, the Guts rumble, the Eyes open, the Cheeks grow red, and the Body warm, the animal actions return, and the Patient sighs, and comes to her self.

It is known to be from corrupt Seed, if the Terms are in order, and short Breath, and low Voice, Suffocation and Convulsions, and all Symptoms are then more vehement, and at the end of the Fit there flows a humour like Seed out of the Privities. It is from the Terms, if they be stopt, or flow not orderly, and if there be a Disease in the Womb, it is neither from Seed nor the Terms.

1. If there come Swoounding or a great Convulsion, or quenching of natural heat, *The Prognostic.* it is deadly.

2. Suffocation from corrupt Seed, is more dangerous than that which is from the Terms mixt with melancholic humours.

3. The longer it lasts, and the worse the Symptoms, the more is the danger. It ceaseth in Young Women when they begin to bear Children.

4. The oftner the Fit comes, the more you may fear the quenching of the natural heat by weakening of the Heart often; and if she foam at the Mouth, she dies.

The Cure of the Fit.

In the Fit you must discuss the Malignant Vapours that rise from the Womb, and turn it from the principal

cial parts, and you must Evacuate the matter that breeds it, and prevent its return. Call upon her loud, pluck the Hairs of her Privities and Ears, make strong Ligatures and Frictions, Cup the Legs and Thighs, and Groyns: Hold stinks to the Nose, as Patridge Feathers, Burnt Hairs, Leather, Horn, Castor, Asa foetida, Galbanum, Oyl of Amber, Rue, the Warts on Horses Legs dried, and the Powder upon Coals burnt makes a Fume, which if taken in the Nose, suddenly raiseth them.

Apply sweet Scents to the Privities, as Civet, Musk, Gallia and Alistia Moschata, or Powder of Cloves.

Or, Take *Storax Calamita*, *Benzoin*, each a dram; *Gallia moschata*, half a scruple, make Troches with Gum *Tragacanth*, and let the fume be taken into the Womb by a Funnel.

A Liniment. Take *Storax*, *Benzoin*, each a dram; *Gallia moschata*, half a scruple, Civet four Grains, *Liquid Storax*, half a scruple, with Cotton put it into the Womb.

Clysters do discuss Wind, draw down the matter. Take the *Carminative Decoction* a pint, *Electuary of Hiera*, six drams, *Benedicta lactativa* an ounce. Oyl of *Rue* and *Bayberries*, each a dram. Use Womb clysters and Pessaries to Women that have known Man. Take *Electuary of Hiera* and *Diaphenicon* each two drams; *Turpentine* half an ounce, *Honey of Mercury* an ounce, *Castor* half a dram. with Wool make a Pessary.

Oyl of Tin applied to the Navel, doth remove the Fit.

Or Rue, Castor and Sneezing Powders. As, Take *white Hellebore* half a scruple, *Long Pepper* and *Ginger*, each half a dram: Or put Oyl of Amber into the Nose and Ears.

Apply to the Womb this: Take Oyl of *Rue*, *Bayes*, each two ounces, *Cummin seed*, *Castor* dissolved in *Vinegar*, each two drams; with Wax make a Liniment. Or use a Plaster of *Galbanum*, *Castor* and *Asa foetida*.

A Compound distilled Water. Take *Zedoary*, *Parship-seeds*, *Lovage-root* each two ounces; *Myrrh*, *Castor*, each half an ounce; *Piony roots* four ounces, *Mistlero* of
the

the Oak gathered in the Wain of the Moon, three ounces, and water of Motherwort, four ounces and half, Spirit of Wine, a pint and half, steep them eight days, Distil and give a Spoonful with Tile-flower or Mugwort-water, or Oyl of Amber some drops. Or, Take Castor, *Assa-fetida*, each a scruple; Pepper half a scruple, with Syrup of Mugwort, make Pills, give three.

The Cure out of the Fit.

First, prevent the Seed from corrupting, in the Womb; and if it be corrupt, evacuate it presently with Womb-Clyster and Pessaries; then disperse the reliques, and strengthen the Womb. But first give a general Purge that is gentle often, and use things that prevent the breeding of Seed

Strengthen with Plaisters and Oyntments to the Region of the Womb. As, Take liquid Storax two drams, Aven, Agnus castus seeds, Angelica, each half a dram, Aipta Moschata, a scruple, Oyl of Nard, Lillies and white Wax, make an Oyntment. Or, Take Seeds of Agnus Castus a dram, all Sanders, each half a dram; white Rose-Powder a dram, Tacamahacca, a scruple, Amber two scruples, Aipta Moschata, half an ounce, with Turpentine, Labdanum and Wax, make a Plaister. If she be a Virgin, let her be Married.

If it be from Terms stopt, see in the Chap. of that.

This Disease is neither from Seed nor Blood, nor Humours, if they be not corrupted after peculiar manner. If it be from the Womb Distempered, give the Infusion of an ounce of Briony-roots in white wine once in a Week, for a Year, at Bed time: Or this Hysterical Water.

Take Lovage-roots, Piony, Angelica, Zedoary, each an ounce; Mistletoe of the Oak, gathered in the Wane of the Moon, two ounces, Mint, Balm, Calamint Bettony, each a handful; Carrot, Parsnep-seed, Castor, each half an ounce; Distil them in white Wine and Water of Motherwort after eight days Infusion. Or, Take Briony, Valerian, Spignel, Angelica-roots, each half an ounce; Balm: Calamints, Penny-royal, Bettony, each half a handful; boyl them in Wine, add Syrup of Mugwort an ounce, give it at thrice.

Variol.

Vitriol of Iron one grain, with two grains of Sugar given in Wine some Weeks, is excellent.

Or, Take Cummin seed, wild Parsnep seed, each a dram; give a dram in Powder. Or, Take Fæcula Brine two drams, Cummin-seed, Parsnep-seed, each a dram, Amber half a dram, Glove two scruples, Cinnamon a scruple, make a Powder.

Pills. Take Castor a scruple, *Assa-fætida* half a scruple, Myrrh, Galbanum, Sagapenum, each a scruple; with Honey of Mercury make Pills; take half a scruple or a scruple often. Or, Take Treacle or Mithridate.

Apply Plaisters or Liniments to the Region of the Womb, thus: Take old Treacle half an ounce, *Agnus Castus*-seed a dram, Oyl of *Angelica* and Cummin-seeds, each two drams; with Plaister of Barberries. Or make Oyntments of the same.

Quest. 1. *What preternatural Disease is this Suffocation of the Womb properly?*

Some say it is a cold Distemper in quality changed; they say right, but coldness is not the chief Symptom. Others say it is respiration hurt by Syncope, or Convulsion. But it cannot be defined by one Symptom. For sometimes the animal actions are hurt, and there is a Megrim, Delirium, Convulsion, and sense and motion are gone.

Nor is it strange that so small a Vapour should bring such Symptoms for it hath an occult Venom in it which is strong, for it goes many ways, and to many parts.

Gal. 6. de lo. aff. c. 5.

Quest. 2. *What is the true Cause of the Fits of the Mother?*

I say it is the Malignant Vapours that flie up from the Womb; for it doth not work by a manifest quality, but by a Venom which *Galen* saith, 4. *De lo. aff. c. 5.* is like that of a Torpedo, or Phalanx, Scorpion, which are little in bulk, but do great mischief, being Enemies to the vital Spirits and Heart, by which there is coldness all over, and short Breath from the actions of the Heart hurt. For when the Heart is hurt, or the vital Spirits, either suffocated or corrupted, there

there are no good animal Spirits bred, and they not flowing to the Nerves and Muscles, hinder the motion of the Breast. Also this Malignant Vapour is an Enemy to the animal Spirits, and makes doting and Convulsions when it gets to the Brain.

The Cause of these Vapours are corrupt Seed and Terms, for while they are in their proper Vessels, they change not their Nature. And the Seed is not always pure, but mixed with evil humours, and the Seed Vessels are sometimes swollen and distempered. Moreover the corruption is from the Womb in a peculiar manner: For as *Fernelius* saith, The place from whence comes Life, is also the breeder of the most deadly Poyson.

Quest. 3. Is it good to give Wine in a Fit of the Mother?

Hippocrates and *Avicen* quarrel about this. The first allows Wine, because they are weak, and nothing sooner refresheth. But *Avicen* is for water, and forbids Flesh, for they increase Seed and Blood.

I. De nat. mulierum.

But in the time of the Fit, Wine is proper, and *Avicen* doth not speak of the Fit, but of the Diet out of the Fit, when it comes from plenty of Seed and Blood; nor will a little Wine in the time of the Fit get presently to the Womb.

CHAP. V.

Of the Frenzy of the Womb.

IT is a great and foul Symptom of the Womb, both in Virgins and Widows, and such as have known Man. These are mad for Lust, and invite Men, and lie down to them, and it differs from salacity, because in that there is no Delirium.

It is an immoderate desire of Venery, that makes Women almost mad; or a Delirium from an immoderate desire of Venery: It is without a Fever, and with heat, and ends with madness. There are degrees in it, for modest Women but have it, will not for shame declare it.

it, and die of Consumptions. Others will not conceal it, but speak their thoughts bawdily, and follow Men, and solícite them shamelessly, as *Hippocrates* Writes in his Booke of Virgins Diseases.

The immediate Cause is plenty of hot
The Causes. and sharp Seed against Nature, but next unto that which is natural; it is a little biting, swelling and forcing Nature to let it out by Letchery. The Brain is only hurt by consent, and the animal actions by an external Error, or too vehement object. The Part first affected in the Womb is the Nymphæ, which grows hot, and swells, but the Nymphæ are not properly the seat of Venery, but the *Clitoris*, which was called by the same name anciently.

The heat and sharpness of Seed is from the heat of the Womb that breeds it, from hot humours in the Womb and hot Blood.

The outward Causes, are hot Meats Spiced, strong Wine, and the like, that heat the Privities, Idleness, Pleasure and Dancing and Reading of Bawdy Histories.

The Signs. They find their Lust to boil at first, and for shame will not declare it: They are sad and silent, and their Eyes turn to and fro with Lust, and if any speak of Venery, they blush, and the Pulse changeth; when the Brain consenteth, reason is perverted, and modesty is overcome, then they prate, are lustful and angry; sometimes they cry or laugh without a cause: They follow Men, and solícite them for Copulation. Some will lie with any one they meet.

It is a sordid Disease, curable at first; but
The Prognostic. if neglected, it turns to madness.

Let Virgins that have it, before Reason is
The Cure. subverted, be in company with chaste Maidens, or be Married, and be let Blood to abate heat of Blood and sharpness of Seed very often, there is no better remedy.

Then Temper and Evacuate the humours, if they be adust, and if there be madness, use stronger.

Then have a Bath of Lettice, Willow, Water Lillies, Vine-leaves;

leaves, Purslane, Venus-navel, red Roses, Violets, Water-Lilies. Let her sit twice a day in it, and not sweat.

To take away the sharpness of the Seed, use Lettice, Violets, Water-Lilies, and things that quench Seed by a secret quality, as Agnus Castus Seed, Leaves and Flowers of Camphire hereafter.

As, Take Leaves of Water-Lilies, Agnus Castus, Willow, each three handfuls, Lettice, Purslane, Venus-navel, each a handful; Lettice, Poppy-seed, the four great cold seeds, each half an ounce; Dill seed, two drams, Water Lilies, a handful, Violets half a handful, beat them with Juyc of Limons, Distil them after twenty four hours, add to every pint a dram of Camphire, give an ounce. Or, Take Agnus Castus Leaves, Rue, Willow, each two handfuls; Mints, tops of Dill, each a handful and half; Water-Lilies, half a handful, Agnus Castus-seeds, Hemp, Coriander, Lettice seed, each half an ounce, beat them, and Distil them with Water, add a pint of Juyc of Limons, rectifie it to half.

An Emulsion. Take Lettice and white Poppy-seed, and the four great cold seeds, each half an ounce; water of Lettice, Water-Lilies, Willow, each four ounces Syrup of Violets, two ounces, Magistery of Coral a dram.

An Electuary. Take Conserve of Water-Lilies, Violets, of Agnus Castus tops, each an ounce; of Roses, half an ounce, red Coral, Smaragds, each a dram: Coleworts and Lettice Candied, each an ounce; with Syrup of Violets and Water-Lilies make an Electuary.

Or make Baths of the same. As, Take tops of Agnus-Castus, Lettice, Rue, Water-Lilies, Dill-tops, boil them, anoint with Oyl of Lilies, Unguent of Roses, with Camphire after that. Or lay a Plaster of Mercury and Marsh-lentils to the Breast and Loins. Lay a Plate of Lead to the Back, and give a Pessary of Juyc of Plantane, Purslane, Gourds.

Those that work by an occult quality, are fittest for Nuns that must not Marry; but they that will Marry must forbear them, because they cause Barrenness.

Let Diet be thin, and of little nourishment, no Eggs,
Beet

Beef is good, and fresh Fish. Also Lettice, Purflane, Succory, Sleep little, think not of Venery, Labour, and avoid Idleness.

Quest. Whether is Camphire cold or hot, or doth it quench Venery?

It is hot, because it burns, flames, is thin, pierceth, is sharp and bitter. But it hath cold effects, as curing of Burns and Inflammations, and hot Head-aches: But this is from the likeness of the substance, because it draws hot Vapours to it, and discusseth, as Linseed Oil, that cures Burns. Nor hath it a double substance cold and hot, that may be separated.

Scaliger denies it by Experience. to quench Venery; but if it be taken often, it doth. He tried it but once.

C H A P. VI.

Of the Melancholy of Virgins and of Widdows.

IT is a Delirium with sadness, trouble and weeping, sometimes laughing, without a Fever. It differs from others by the efficacy only of the efficient causes: For it hath divers pains besides sadness, especially on the left side, near the heart in the Pap: This is by occasion at distance.

The Cause is a Melancholic Vapour from a Melancholic Blood in the Vessels near the heart, that infects the animal Spirits, hurts the Fancy, and so the reason. For Melancholic Blood abounding in the Vessels of the Womb, comes back to the great Arteries about the heart, by the Arteries of the Womb, and infects both vital and animal Spirits, and causeth trouble of Heart and Delirium, while this Blood is quiet in the Arteries, there is no Vapour that riseth; but when it is heated, or stirred up by any cause, the Arteries about the Back and Spleen, beat more than ordinary, and the Vapours arise and trouble the Heart.

They are sad, and full of thoughts and trouble at the Heart, and cannot express their grief; all things are tedious to them; they

they weep and laugh without a cause: They sleep little, and with trouble and fear: They have a pain on the left side, and sometimes the left Breast: Their Jaws are dry. All which are the effects of a melancholic Vapour, and when this is discusse'd, all cease. If it be old, it turns to Madness, and then they are first silent, then prattlers, and think they see Ghosts.

At first it is easier cured; but if it last *The Prog-*
long, and she resist not imagination, and will *nostic.*
not rejoice with her Gossips, it is dangerous.

They often despair and desire Death, or hang themselves, or drown themselves. If the manners are changed, it turns to Madness.

Observe what progress the Disease hath *The Cure.*
made. At first if Blood be hot, open a Vein
often in the Arm, if the Terms be not stopt. If they be,
bleed in the Ankles some days before they use to flow.

Let her be merry, and prepare and purge Melancholy,
thus: Take *Borage and Balm water, each three ounces;*
Syrup of the Juice of Borage and Bugloss, each an ounce
and half. Mix them for two Doses, repeat them some-
times. Then purge Melancholy. As, Take *Senna six*
drams, Agaric a dram and half, Borage flowers and Vio-
lets, each a pugil; Citron-peel two drams, infuse them
in Rhenish Wine for six hours, strain them, add Syrup of
Violets an ounce. Or, Take *Scorzenera roots two oun-*
ces, Borage an ounce, Balm a handful, Senna four oun-
ces, Agaric half an ounce, Citron-peels six drams, Ze-
doary two drams, Cordial flowers a handful, add half a
pin: of the Juice of sweet-scented Apples, and of Borage
and Bugloss, steep them two days, then strain them, add
Sugar, and half an ounce of Cinnamon, make a Syrup:
Give two or three ounces.

Also give Cordials, Confection of Hyacinth, Spices,
Exhilarants and Confection Alkermes, to such as can bear
it. Cure it as Melancholy, only the matter comes from
the Womb; therefore still regard that it dry not the Bo-
dy too much, but use a moistning Diet.

C H A P. VII:

Of an Epilepsie from the Womb.

THis Falling sickness is worse than from other Causes, because there are greater Symptoms: for that malignant Vapour doth not only fall into the Nerves, but the Veins and Arteries.

The same malignant Vapour that causeth Suffocation, causeth this: For when it ascends by the Veins and Arteries, it begets other Diseases: But when it gets to the Nerves, or to the Fountain of them, it causeth the Epilepsie. In some the whole Body hath a Convulsion; in others some part only, as the Eyes, Head, Tongue, Hand, or Leg, and the outward Senses are diversly taken. Some see not, some hear not, some see and cannot speak, some dote, and think they see strange things, some cry out, and know not why. All lose the sense of Feeling.

If the Vapour be not very malignant, they return to their work after the Fit, as if they had not been ill.

It is known by what hath been said: For here is not only a Convulsion, as in other Epilepsies: But divers Symptoms, as in Suffocation of the Womb. They seldom foam at the Mouth, because the Brain is not so shaken as to cause foaming: Nor is the Vapour so fixed in the roots of the Nerves, but they often do hear.

It is grievous, and hath grievous Symptoms; but it is not so bad as a true Epilepsie. And if you give proper Medicines, it never returns.

The Cure of the Fit.

Use things as in Suffocation of the Womb or Mother-Fits; as Rue and Castor are good against both.

Also out of the Fit, you must cure it as the Mother, using things that respect the Womb and the Head. As, Take Priony-roots, Scorzoneræ, Mistle of the Oak, each half an ounce; Polypody of the Oak, an ounce, Rue, Penny-royal, Catamints, each a handfull; Seseli, Priony, Agnus Castus-seeds, each three drams; Carthamus-seeds bruised, half an ounce, Flowers of Rosemary, Sage, Staechas, Borage,

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rage each two pugils; boil them a pint and half, strain, and add Juice of Bettony, Tarrow, Mercury, Mugwort, Senna five ounces, Agaric, Epithymum, each half an ounce; Rhubarb, Cloves, each two drams; Anise, Fennel-seed, each three drams; boil, strain with Sugar, and half an ounce of Cinnamon, make Syrup, give two ounces.

And these Pills twice in a week, a scruple or a dram an hour before Supper. Take Piony-roots, Senna, each half an ounce; Mugwort, Bettony, Rue, Tarrow, each half a handful, boil them, clarify the Decoction, and Juice of Mercury an ounce, Aloes an ounce and an half; Let it settle, pour off the clear, add Rhubarb sprinkled with Cinnamon-water two drams, Agaric, half an ounce, Mastich, Epileptic Powder, each half a dram; with Syrup of Mugwort, make Pills.

To strengthen the Head and the Womb, and to mend its Distemper. Take Fecula of Piony, a dram, of Bryony, Amber, Mistletoe of the Oak, each half a dram, of Bezoar-stone, Man's Skull, each a scruple: Make a Powder, give half a dram with Scorzonera or Tile-flower-water, or with Sugar make Rolls.

An Electuary. Take Conserve of Balm, Tile-flowers, Rosemary, Lily-conval. Scorzonera-roots candied, each an ounce; Diamoschu dulce, a dram, Powder of Agnus Castus-seeds and Piony-roots, each two drams; with Syrup of Stæchas.

C H A P. VIII.

Of Pain of the Head from the Womb.

MAny Pains come from the Womb: But the chiefest and greatest are in the Head; all over, or on one side, or in the Eyes.

Matter ascends to the Membranes of the Head by the Veins and Arteries from the Womb. It is a Vapour or Humour from Blood and Humours; sometimes bad Blood that is thin, goes from the Womb vessels to the greater Vessels, and gets to the Head, and to the Membranes there, and causeth a stretching

ing ulcerated, or pricking, or beating pain, when it is carried through the Arteries being full of Blood.

They think their Head will be torn, and the Membranes, and it is behind in the Head, *The Signs.* or when the Terms flow, or are disordered from consent with the Womb. If it be from a Vapour, there is no heaviness, and it ceaseth presently. If from a Humour there is heaviness.

The Prognostic. These Pains are great and cause watching.

We have spoken of the Head-ach: But here it is from the Womb; therefore consider what humours offend in the Womb, and let them be purged, and the Distemper of the Womb amended, as we shewed in the Distemper of the Womb.

There is also a pain in the Loins, because bad Humours go from the pains of the Womb and Arteries to the great Vessels, and so are sent by the Capillar-veins into the Membranes, and stretch them and cause pain: These humours must have proper Purges.

Quest. In what part of the Head is the Pain that comes by consent from the Womb?

It is in the Crown before and behind; but chiefly behind, by reason of the joining of the back with the Womb; for the Womb is nervous, and consents with the Membranes of the Brain by the Membranes of the Marrow of the Back, and so Nerves suffer with Nerves, either by communication of matter or pain, and because the original of the Nerves is in the hinder part of the Head, Women are more pained there than Men, because of the Womb.

CHAP. IX.

Of the Diseases of the Heart, and beating of the Arteries in the Back and Sides from the Womb.

THE Heart beats, and the Arteries also, as we shewed in the Green-sickness, and it is by evil Vapours sent by the Arteries to the Heart from the Womb, that arise from the Terms and evil Humours gathered in the Womb:

Womb: And this is known by other Signs and Symptoms of a Distempered Womb.

To discuss the Malignant Vapours from the Heart, give Cordials, as in Chap. 3. *The Cure.* Of Palpitation of the Heart; as Aqua vitæ, Cinnamon-water, and Epithems, Bags and Liniments.

The Arteries also Beat with the Heart, as in Widows on the left Hypochondrion and Back, where there is a great Artery, and the Artery that beats in the Back, is part of the great Artery: They which beat in the Hypochondrion are the lesser Splenic and Mesenteric branches; therefore the beating is more in the Back than in the Hypochondrion; but both Pulsations come from the same Cause.

The Inflammation of the Arteries is the *The Causes* cause of this beating, when evil Humours are sent from the Womb into the great branches of the Artery, and there beat, the Heart being over hot. Sometimes the motion of this Artery is all the Body over, and for a hot Humour; the hot Humours go to the Heart and cause a Fever: But because there is little putrefaction, it vanisheth presently. If the heat of the Humour go to the Brain by the Arteries there is Madness. Some seek the cause in the Veins, and say that the Arteries suffer from the Blood too in them.

You may feel it with your hand laid upon the Hypochondrion, and there are *The Signs.* signs of a Distempered Womb, and Melancholy from the Womb, if heat continue in the Arteries, and go to the whole Body, it consumeth it.

It is seemingly a small Disease, but it is not without danger, because it comes from *The Prog-* a bad cause which weakens the Bowels. *nostic.*

It is cured as Melancholy from the Womb, *The Cure.* and stopping of the Terms, and as Hypochondriac Melancholy from the Womb which follows.

C H A P. X.

Of the Diseases of the Spleen, and the Hypochondriac Diseases from the Womb.

Sometimes the Spleen and the Hypochondriac suffer from the Womb, so that you may doubt what Disease it is.

It is from the Womb by the Arteries, *The Cause.* the Womb hath two; one from the preparing Arteries, another from the Hypogastric Artery. That from the Hypogastric goes almost to all parts of the Abdomen, and most branches of the Spleen: Therefore when bad Blood is bred in the Womb, and gets out of the Arteries upward to the Hypogastric Artery, it gets easily from thence to the Coeliac Artery, and to the Spleen, and the parts adjacent in the Abdomen; and the sooner, because Nature useth to send bad Humours to ignoble parts. These Humours are gathered by suppression of Terms, which though they seem to be only in the Veins, yet they get to the Arteries by their Anastomosis. Therefore those Women that have hot Blood, and their Terms flowed not orderly in their Youth, are Splenic, and Hypochondriac in their Age.

It is known by a pain in the left Side and *The Signs.* Breast to the Throat, there is short Breath, often belching, the Belly is bound; they are sad and solitary. When thin Blood grows hot, there is an Inflammation over all the Body, and chiefly the Face which suddenly vanisheth, and there are other signs of Hypochondriacs. These cannot indure sweet scents to their Nose.

The Prognostic. If it be not speedily cured, it turns to worse Diseases, as the Scirrhus of the Spleen.

The Cure. The Blood is commonly too hot, therefore open a Vein, especially when it is from the Terms stoppt. You may also open the Hæmorrhoids and then Purge gently and often with Pills of Tartar by

Quercetan.

Quercetan, of *Ammoniacum*, of *Aristolochia* or Birthwort by *Fernel*; or give Steel and things as in the *Hypochondriac Diseases*, *Lib. 3. Part. 5.* and in the Chapter of Terms stopt, and Melancholy from the Womb.

C H A P. XI.

Of the Distemper of the Liver from the Womb, and of a Beard growing by consent from the Womb.

THE Womb hath many and great Veins more than other parts. If then there be too much Blood in them, it easily goes back to the hollow Vein, and choaks the heat of the Liver, and so the Liver is Distempered according to the Humour. It breeds crude and flegmatic Blood, which sent over the Body, causeth a Cachexy; and what Diseases come by the Liver, are by consent from the Womb, as in stoppage of the Terms and Green-sickness.

Hippocrates speaks of a Womans Beard in *Phaetusa* the Wife of *Pythius*, 6. *Epid. Sect.* for Hairs have their beginning and 8. *Aph. 45.* growth from the reliques of the nourishments of the noble parts, that is from the Excrementitious part of the Blood. And if Terms be stopt, and vitious Humours that use to be Evacuated with them, are sent over the Body, they cause divers Diseases and Symptoms, and among the rest, the Body of a Woman is made Hairy, and she hath a Beard, which is rare.

C H A P. XII.

Of the Diseases of the Stomach that come from the Womb.

SOMETIMES from consent with the Womb, the Appetite is lost, diminished, increased, or depraved, or there is hickets, or vomiting, belching pain or head-ach.

This is when Malignant Vapours, the way being large, rise from the Arteries *The Causes.* of the Womb, and go to the *Cœliac Artery*, and through the *Hypogastric*, And if they are hot

hot, they cause thirst; if cold, they hurt Conoction, and many times cause strong Symptoms from their Malignity and Occult qualities, whose causes are not known. Hence it is that Women desire absurd things, as these Vapours get into divers parts to the Stomach.

You may know when the Stomach is affected by consent from the Womb, because *The Signs.* the Symptoms abate and return again, when the Vapour comes to the Stomach: There are also other Signs of the Womb distempered, and of the Spleen and Mesentery by the Vessels, of which the matter is sent from the Womb of the Stomach.

The Symptoms are worse when they come from the Womb, than when they come from the Stomach first; nor are they curable, except the Womb be first cured. *The Prog-*
nostic.

It is to be directed to the Womb and Stomach. *The Cure.* For if it come only by consent, and there is no Disease by propriety, when you have cured the Womb, the Stomach Disease vanisheth of it self, if you do but strengthen the Stomach.

If the stomach be first affected, look only to that. Therefore first Evacuate the humours that stick in the Stomach, as we shewed in its Distemper with matter, or the humours will be infected by the Malignant Vapours. A Vomit is here proper.

To help the Womb, see for the Mother fits and Suffocation, and for the Distemper of the Womb with matter, then strengthen the Stomach thus: Take *Aromaticum Rosatum*, a dram, *Extract of Angelica*, a scruple, *Oyl of Cloves*, *Cinnamon*, each five drops; with Sugar two ounces, make *Rouls*. Or give Pills of Aloes and Mastich often.

B O O K IV.

S E C T. 4.

Of the Symptoms which are in Conception.

C H A P. I.

Of the desire of Venery Hurt.

THere are two Symptoms in Women about Copulation. The first Letchery lost, when she doth not willingly entertain a Man, or cannot long endure him; or if she endures, she finds little or no Pleasure, no more than if she were outwardly handled. The other is too great Lust, as in Frenzy of the Womb, when they cannot be satisfied by many Men.

The defect of Appetite in Lust, is from defect of Seed, or when it is cold, or there wants Spirits in the Seed vessels: The causes of want of Seed, are *Lib. 3. Part. 1. Sect. 1. Cap. 1.* Sometimes it is from evil conformation of the Seed vessels.

Women discover this to their Husbands that go to the Physician for counsel. *The Signs.*

Those Women who have not fruitful Seed, and therefore are Barren. *The Prognostic.*

For that, See *Lib. 3. Of Barrenness of Men*, where are Liniment and Oyntments for the Loyns and Privities of Women; but that she may take more pleasure, let the Man anoint the head of his Yard with Civit, or Hens gall, or the Gall of a Pickerel. *The Cure.*

Too much Letchery, not of it self hinders Conception but wandering Lust that follows Letchery doth.

The Causes are the same with those of Womb-Frenzy, as plenty of seed, sharpness and commotion, sharpness of Seed from hot Meat, and medicines that provoke Lust, and sharp humours in the Womb and Seed.

Thus Lust or Letchery is abated by Medicines that extinguish the plenty of Seed, and allay its sharpness.

C H A P. H.

Of Barrenness, and want of Conception.

MAN and Woman may be Lustful and Copulate, and yet there may be no Conception, or she may Conceive too many, as Twins, or more, or have one Conception after another, which is called Superfoetation, or she Conceives a Mole or Monster.

Conception is of fruitful Seed spent by a Man, and mixed with a Womans Seed to perfection, for the making of a Child by the retentive and altering faculty of the Womb; hence it is necessary that both Seeds be fruitful, that is, hot, full of Spirits, and well tempered, and a fit subject for a soul, and that both spend at a time, and there mixed and retained together, to produce a Child.

Also the sucking of the Womb is necessary, and that it should lay it up and embrace it, so that there be no space between the Seed, and the Womb. Sometimes the Womb greedily snatcheth and embraceth the Seed, but doth not keep it, but lets it come forth two or three days after, or keeps it to no purpose, and brings it not to action as in a false Conception or Mole. Moreover, there must be Blood in readiness to get the Child, or besprinkle it when it is first Formed, and to nourish it after.

Therefore if Terms be wanting as in Girls, or be stopt or gone as in old Folk, expect no Conception. If they flow not by reason of Labour, and too much Exercise, the Conception is not hindered, if there be but blood enough to Form the Child. Hence it is that Women that are brought in bed, Conceive again before they have their Terms.

If all these be right: There is conception, otherwise she is Barren, which is an impotency of the Womb, that keeps it from sucking in of the Seed, or from retaining, or from nourishing it, and bringing it into act.

The first is impotency in Copulation, from the closing of the Womb, of which before, or other evil conformation of the Privities,

properly cause Barrenness; but only hinder Conception for a time, as the closing of the Womb, smallness of the Privities; these do not simply cause Barrenness.

Some bring other external causes, as eating the Heart of a Deer, or if she wear Jet *Joa. Angli-* about her, or if Harts-tongue be hanged *cu cap. de* about her Bed: If she walk over the Terms *steril.* of another, or tread upon them unawares, or anoint with them or put the Juyce of Mints into her Womb.

Some are Born so, from a fault in the Womb: Others are not simply Barren, but *The Differ-* in respect of the Man, and when they have *ences.* another Husband, are Fruitful. Some are Barren till the constitution of the Womb be changed. Some bring forth at first, and then by some fault grow Barren.

How shall we know that a Woman is *The Signs* Barren?

First see if the fault be in the Man or Woman, *Lib. 3.* *Of Sterility in Men.* For Women see if they are apt to Venery or not, or receive the Yard fitly. 2. Search if she hath good Seed answerable to the Man, or whether she hath used quenchers of Seed. You may know that she spendeth little or no Seed, if she hath little or no pleasure in the act. Unfruitful Seed is known by a Disease in the Womb, a cold and moist Distemper, the signs whereof are mentioned; a foul Body shews the same: For good Seed cannot be made of bad Blood.

It is hard to find, whether the two Seeds have right proportion, or the VVomb agree with the Man's Seed. Yet temperate with temperate, are very Fruitful, because they are both of a good constitution. But intemperate Couples are Barren; but if one temper be good, it may mend the other, and she may Conceive.

If it come from a Medicine that destroys the Seed, she will tell. If Inchantment be the cause, though they Love; yet they cannot Copulate. Or whereas they Loved each other, now they fall out without a cause.

Ask the Woman how her Womb doth attract, retain, and cherish the Seed. If it hath a Tumour, or have matter or not? Whether there be a natural Hereditary Imperfection? Enquire concerning her Family, if many were Barren, whether she hath had hard Travail or Abortion. Whether the Seed comes away presently after, or at a distance, after, some days; if so, then the Woman's Seed is unfruitful, or there is a Distemper in the Womb that keeps it from cherishing the Seed.

If the Terms be wanting, they are Viragoes, and have Hair on their Chins, or they are Fat, and Seed turns into Fat; or they are very Lean, because they want Blood.

Hippocrates proves Barrenness thus:

5. *Aph.* 59. Put a Fume (saith he) under the Coats of a Woman, and let her be close cloathed about, and if the scent come to the Nose, she is not Barren; and he bids you put Garlic cleansed into the Womb, and if she smell of it at the Mouth she is Fruitful.

A natural bad disposition that causeth The Prog- Barrenness is not cureable; *Hippocrates* nestic. saith, That Barrenness from Ulcers is hard
2. *Prognos.* to be cured. A Woman that Conceiveis not
3. from disagreement with her Husbands constitution by another Husband, or in time many be cured, or some Distemper that causeth Sterility may be mended with Physick.

Take away the causes, amend the Distemper of the Womb, whether with matter or without matter, is to be mended, which causeth either no Seed, or that which is unfruitful, or not convenient, see Part. 1. Sect. 2. Cap. 1.

Take Medicines of an occult quality are best. As, Take Rocket-seed, *Siler montane*, each half a dram; Ivory-shavings, Cinnamon. Nutmeg, each a dram; Musk (in such as may) three grains, white Sanders three drams, make a Powder: Give a dram with wine.

Or, Take Spices *Diomoschu*, *Diambra*, each a dram; the Matrix of a Hare, or Boars stones, and the Yard of a Stag, each half a dram; Nutmeg, Cinnamon, Cloves, Rocket-

Rocket-seed, wild Parsnep-seed, each a dram; Muske Amber, each four grains; with Sugar as much as all, give two drams in Wine.

A Confection. Take sweet Almonds, Pistachaes, Pine-Nuts, Hazel Nuts, each an ounce; Citron-peels Ginger, Cloves, Cinnamon, each half a dram; Rocket-seed two drams: Give a Spoonful at Bed-time.

Or make this Marsh-pane. Take sweet Almonds four ounces, Pine Pistachaes, Hazel-nuts, each two ounces; Diambra, Diamoschu, each a dram; Ivory half a dram, Cinnamon half an ounce.

An Electuary. Take Conserve, of Rosemary six ounces, Dog-stones, Candied two ounces, Orobus, Schinks-reins, Bears-stones, Sows-womb, Deers-privities, Ivory, Turnep-seed, Fennel, Nettle seed, Rocket, Clary, wild Mustard each two drams; Pine-nuts, sweet Almonds, each half an ounce; Diamoschu dulcis a dram, Oyl of Nutmeg by expression, two drams, with Syrup of Bettony, make an Electuary. Or use Triphera without Opium.

Or use Baths, Incessions, Fomentations, Fumes and Baths after Terms for five days.

Take Briony, Masterwort-roots, Mercury, Mugwort, Penny-royal, Marjoram, Bayes, Sage, Motherwort, Juniper-berries and tops, make a Bath.

Or use Sulphur-baths of Alum, Niter, Bitumen: These do much good.

A Fume. Take Labdanum, Storax, Calamite, Benjoin, each two drams; Wood, Aloes a scruple, Musk six grains, with infusion of Tragant made in Rose-water, make Troches.

Make Pessaries of green Mercury and Motherwort. Or, Take Mastich, Storax liquid, each half an ounce; Balm, Nep, Mercury, each a dram; Cloves, Nutmegs, each half a dram; Civet half a scruple, with wax make, a Pessary. After Baths and Fumes, anoint the Pecten and Navel with this: Take Oyl of Keir, half an ounce, Oyl Distilled of Marjoram a scruple: Of Cloves half a scruple, of Nutmegs by expression a dram, Storax liquid two drams, Civet and Musk, each six grains; with wax make a Liniment. After Bathing, let her have a Bag

upon her Belly, of Balm, Calamints, Mints, Motherwort and Wine. Let her wear Plaisters upon her Loins and Perinæum, till the week before her Terms. As, Take the Plaister for the Mother an ounce, Storax-liquid, Caranna, each two drams; Gallsa moschata half a dram, Oyl of Cloves half a scruple, of Nutmegs by expression a dram, with Oyl of Keir, make a Plaister. If the Womb be too loose, and slippery, use Clysters of Juyce of Mercury, with Honey-baths, Pessaries, Fumes, and other astringent Topics that strengthen.

If the Mouth of the Womb gape, make a Decoction in Wine of Myrtles, Mastich, Wood-vines, Olives, Wormwood, Cypress-roots, Comfrey, Snakeweed, Cinquesoyl, red Roses, Pomegranate flowers, Foment the Privities, or with Powder of Mastich, Frankincense, Alum, Wood-Aloes make a Fume.

Other Diseases are to be cured, as before shewed.

Let it be to increase Seed, of much good The Diet. Juyce. In the time of Copulation, avoid Passions, Anger, Sadness, Fear. Let Love, be invited, and if it burn, there will many Spirits flie to the Womb and Privities.

C H A P. III

Of Barrenness for the time, and Conceiving seldom.

SOME Conceive the seventh, eighth, or ninth Year after Wedding: Some presently, but not after the first any more, or not in many Years after.

If Virgins Marry afore Fourteen, they
The Causes. Conceive not; or if the constitution of the Womb be bad, or the Seed. Some Conceive not from the disagreement of Seeds, till their constitution be changed.

The Signs. They who want Terms, or have them disorderly, or are sickly, seldom or never Conceive with Child, or have had hard Travel, or a Dead Child. Some are weakned, so that after the first Child, they have no strength to Conceive.

All

All these will be related: Whether she be Married too soon, or had hard Travail, or Abortive, or had a Dead Child, or a Mole. If these were not, the Seed and Womb have not a just proportion with the Mans, but it may be altered by Age.

If the Womb be much hurt after hard Travail, or any thing turn in it, or broken, they seldom Conceive again. And if a Woman Marry at a ripe Age, and have no remarkable Disease, and Conceive not presently, she is not to be accounted Barren because some private indisposition hinders Conception, which after may be altered, and she may prove Fruitful. *The Prog-
nostic.*

A Woman that Marries too young, after she hath once Conceived, and then ceaseth, must use Venery sparingly, till she grow older, that she may recover the strength she lost in her first Travail. And if a Woman Marry at ripe Years, and Conceive not by reason of the driness of her Womb, let her use Baths, Fomentations and Emollient Pessaries. If she Conceive not from weakness, strengthen the Womb, and let her not use Venery often. *The Cure.*

If Virgins be Sick, from Seed retained, or Terms, let them Marry. But if there be a fault in the Liver or Spleen, or the whole Body, that may be encreased by Venery, it is better that they be cured before they be Married. And if they cannot be cured, let them not be Married.

If the Womb be Distempered by Birth or a Disease, cure it as in Diseases of the Womb. If it be from a Mole or Flux of Blood, cure it as it hath and shall be shewed.

If it be from a Dead Child, first cleanse it with Juyce of Mercury, and then put Treacle or Mithridate dissolved into the Womb, or with a Pessary: Or give them outwardly.

C H A P. IV.

Of Conception, and Forming of the Child.

CONCEPTION is an action of the Womb, after Fruitful Seed, both Male and Female is received, mixed and nourished, and its strength is stirred up to do its Office. Seed and Coëma-differ, Seed is that which comes from both Male and Female, but Coëma is that which is mixed of both, and is called Conception, which produceth a Child.

This Conception is presently, when two Seeds meet in the Womb, in less than seven hours after they are spent, if the heat of the Womb preserve them, Nature is not idle a moment, but presently falls to conformation.

Therefore *Hippocrates* saith, that
Lib. de genit. the beginning of conception is to be reckoned from the day that the Seed is retained, and if she Conceive not from the weakness of the Seeds or Womb, the Seed will fall out in seven days;

for *Hippocrates* saith, That Conception and Abortion are judged in the
Lib. de septim. partu. 3. de hist. same time, as a Disease, Health and
ani. cap. 3. Death are judged. And Aristotle
saith, If Seed remains within till the

seventh day, there is certain Conception.

As for Formation, the Soul lying in the Seed, makes its own house, for all acknowledge a forming faculty, and you must then suppose there is a substance from whence this faculty flows. And though *Aristotle* saith, that Seed is a living Creature, in Power; not that there it is not the Essence of the Soul in the Seed, and that it is not a living Creature, in respect of the first act; but because it is not come to the second act, for want of fit Instruments, which being perfected, it hath the second act and all its Operations, which for defect of Organs, it cannot produce.

There are divers opinions of the time of formation, they are best that say the Membranes are first made, which wrap the Child with the Navel-vessels, by which

it is joyned to the Mothers Womb, and receives nourishment for the Child. Then all other parts are made sooner or later, as the Child requires for dignity or necessity.

WVe intend here to speak of Womens Diseases. Therefore there are three things required for the formation of a Child. 1. Fruitful Seed from both Parents, in which the Soul remains that hath a forming quality to make its own habitation. 2. The Mothers Blood is required to enlarge the Child to perfection. 3. There is required a good constitution of the Womb to nourish the Seed, and stir the concealed force. If these three be right, there is a Child that is sound and perfect, that will be Born: But if any of these be wanting, there are Twins or more, and other faults, of which in order.

CHAP. V.

Of the Generation of Twins, and many Children.

Nature hath ordained that a Woman should Conceive but one Child, in these and other Countries especially, and that every Year; yet in many places she hath more, one had five at every Birth, Twenty at four Lyings-inn. *A. Margaret* the Countess of *Holstein*, in the time of the Emperour *Henry VII.* had three hundred sixty four at one Labour. And another Countess in the time of *Frederick XI.* had five hundred and fourteen Children at once, being Boys: These are so seldom, that they seem incredible.

I speak nothing of the Causes of such Monstrous Productions, but of Twins, or *The Causes* of three or four. It is certain they are got at one time: And this differs from Superfecundation, which is at many times. And you must not impute it to the divers Cells of the Womb; for Women have no such Cells but only a Line that divides the Left side from the Right: But it comes from the division of the Seed into into divers parts, and the least forming force in the side is compleat, and makes a Child of every part of it. And because the Cavity of the Womb cannot admit so many parts of Seed, being bigger than a Bean; and if it do admit them, how can the Seed be divided at one Copulation

in so many parts? I suppose that such Women have naturally a larger Womb, so that much Seed is divided. And as Twins are begot at the same time, so they have but one Placenta, or part that receives the Navel-vessels of both, but they have their several Coats.

It is hard to know whether a Woman have Conceived Twins, only their Belly is not even but divided with seams and wrinkles; and the weight is commonly greater and the motion is not one nor alike.

If a Woman have two Children, and be weak, she is in danger in her Travail. Twins of one Sex are more lively than of both Sexes. And one is by experience weaker and shorter lived than the other.

CHAP. VI.

Of Superfætation.

IT is seldom that a Woman hath many Children at divers Copulations, but it is sometimes, and is called *Superfætation*, that is, a new Conception after the former, Though *Hippocrates* writes, *That the Mouth of the Womb, after Conception, is so shut, that you cannot put in a Needle point*, yet a Woman with Child may take such pleasure after, that she may a little open the Womb to receive Seed again, and draw it in, which may form another Child.

Therefore the cause is the pleasure the Woman hath, which opens the Womb again to attract Seed. And it is necessary that the Seed received be in its proper Membrane, and peculiar receptacle.

These come sometimes sooner, sometimes later; sometimes the same day or the following, sometimes long after. Sometimes they have a third *Superfætation*, so that they have two living Children, and one mischance.

It is known only by the motion of the Infant when it is Conceived long after the first.

It

It is dangerous for the Mother, for fear of Abortion, and for loss of much Blood by two Births at on great distance of time.

The Prognostic.

It is best to leave the whole work to Nature, and Women ought to take heed of

The Cure.

Superfætation: Therefore after they have Conceived, let them meddle no more.

C H A P. VII.

Of the ill Formation of the Child.

IN the Formation of the Child, there are divers Symptoms. 1. In the weakness of the Child. 2. The parts are more or fewer to which you may refer Hermaphrodites. 3. The parts are greater or less, as Dwarfs or Gyants. 4. There is some part out of place or shape, as Histories shew abundantly.

You must find the Causes in the Seeds, Terms, Womb, and error in Formation: *The Causes.* The Cause of these is the action hurt of the forming faculty. This is not always from it self, but from the unsuitness of the matter, and fault in the place which keeps it from the intention: For actions of active things are not but in a disposed Patient. Sometimes there is an extraordinary cause, as imagination, when the Mother is frighted, or imagineth strange things, or longeth vehemently for some meat which if she have not, the Child hath a mark of the colour or shape of what she desired, of which there are many Examples.

But I doubt whether all errors in Formation, depend together upon the imagination; for the Spirits and Humours are troubled by the Passions of the mind, and so flow forcibly immediately to the Womb or other part, and this disturbs the forming faculty in its work. Also the forming faculty being overcome with plenty of humours, or wanting Spii:ts that are gone another way, may by chance make an ill shape; therefore the passions of the mind are the first causes of error in formation, and imagination helps by stirring up the Appetite. These are the common errors of formation.

*Authoris
sententia.*

Others

Others are determinate errors, not simply from the imagination by the Passions which have no determination to such a thing; but no other cause can be besides the imagination: But how she directs the former faculty for the producing of such effects, it is hard to be understood, but there must be some imagination: And the forming faculty, that it may impart the species sent from the external senses to the forming faculty.

And this is the cause of the consent of the upper and lower faculties: For the Soul is the same in the whole Body, and every where fitted with the same faculties: But it doth not exercise all in parts, but by the proper determinate Organ or Instruments.

And though the Child hath its Soul, yet while it is in the Womb, it depends upon the Soul of the Mother, as the Fruits partake of the Life of the Tree while they are upon it; therefore it is probable, that whatsoever moves the faculties of the Soul in the Mother, may move the same in the Child: Hence it is, that while the forming Operateth in the Seed and Womb of the Mother, if any Spices be sent to the imagination of the Mother, which she strongly Conceives, it may make an impression upon the Child; yet every Imagination cannot make this Impression, but that which makes a great admiration or terror in the Mother when the forming faculty is at work, as when she beholds one with six fingers, she brings forth the like; or when she produceth hair where it should not be, or the likeness of a beast in any Limb, or when she seeth anything cut or divided with a Cleaver, she brings forth a divided part, or a Hare lip.

C H A P. VIII.

Of a Child turned into a Stone.

John Albosius, Doctor at Senon, and Simeon Provarcher of Lingo, Physician of Senon, writ of this in French and Latin.

I shall give my Opinion with others.

Two things are to be observed in this wonderful History:

story : *First*, Why the Child in the time of travail, being dead in the Womb, did not stink as is usual ; or kill the Mother suddenly ; or was not cast out by degrees, being rotten ? *Secondly*, By what force the Child was turned into a Stone ?

For the first, The Mother lived twenty eight years after she had this Child, therefore it is not credible that the Womb was so cold, that it might hinder putrefaction, as some think. It seems more probable to be that these questions, explanations depend upon one principle ; for the cause that made the stones hardness, kept the Child from putrefaction, but what that is, it is obscure.

Many fly to the efficiency of the first qualities, others to driness, others to Coldness, others to both. I acknowledge heat, cold and driness to be helping causes for breeding of Stones in man's body ; but the chief cause is a stone breeding juyce or spirit, of which I have spoken at large.

The principles of Generation were weak in this child, and impure, and this stone breeding juyce was mixed with the blood in the humours ; hence it is, that it was not born alive, as in a mole beed in the Womb, which Women have till they are old, and die with it, and yet it stinks no more than stones bred in most parts. But there is but this History of such a Birth.

C H A P. XI.

Of a Mole.

IT is flesh and mass without bones or bowels, gotten of an imperfect Conception instead of a Child. The Latins call it a Mole from the weight, because it is troublesome to Women, as a Millstone in a Latin called *Lapis Molaris*.

Sometimes it is unshaped flesh without Bones, only full of Veins, with a skin over it, and nothing within, but like the Parenchyma of the Bowels. Sometimes it is membranous and fibrous, without shape. Sometimes it is long, round, or like a quarry of

The Difference.

Pet. Salis diu. in annot. in Antimarum.

Glass

Glass, or like a brute Beast. Some have brought forth three Moles like mens yards.

Some are like congealed blood, or the Placenta of the Womb, into which the Navel-vessels are inserted; some grow and are nourished, and some have an obscure Sense. Sometimes they are sent out alone, sometimes with or before the Child, of which there are many Histories. Some brings forth Monsters for Moles.

It is from the error of the forming faculty, but the cause of that is obscure. I suppose it is from both Seeds, when the forming faculty is weak, and the Seed little and not good, and overcome by much Blood, and can make only Veins and Membranes, and not a whole Child. Sometimes it is in Widows only from their own Seed and Blood.

A Mole is sooner bred when the Blood is impure, and unfit to nourish, and is made when they copulate in the flowing of the Terms that are unclean. It is neither from heat nor cold principally, but from the error of the forming faculty.

They are hard to be known before the fourth month, then they are known by such as can distinguish between the motion of Wind and a Child.

2. If a Woman turn from side to side, it falls like a stone to that side she lies on, and is heavy. If it have any motion, it is trembling, and beating, with contraction and dilation like a Spunge. If after the time that the Child should move, there be no motion, and the Belly swells, there is no sign of a Dropsie, it is a sign of a Mole.

Thirdly, In Women with Child, there is Milk about the fourth month, but in a Mole the Breasts swell, but there is no true Milk.

4. They are more pained and faint, and have more pain in their back and groins.

If it be with a quick Child, it is hard to be known, but it is known by its weight in the Womb, which she perceives when she gets up to walk, or moves from side to side; some are then strong and well coloured.

It hurts the Womb and whole Body; if it be divided, it is less dangerous; when it is soft, it is cast on the third or fourth Month. Sometimes it Ulcerates or tears the Womb, and causeth great bleeding. Some have been cast out or drawn out without danger; some grow old with them in, and find no Inconvenience but the weight.

*The Prog-
nostic.*

*Fabr. cont.
2 obser. 55.*

To prevent, take heed of Venery in the Terms, or before the Terms, or when the Body is foul or obstructed, or the Womb.

The Cure

When it is, take it away presently with things that send forth a dead Child. Hippocrates sheweth the Cure in few words

*1. De Morb.
Mulier.*

First, foment the whole body, &c. Therefore if she be plethoric, let Blood largely in the foot at divers times.

Then purge often with the strong Physick. Take *Althæa*, *Lily-roots*, each half an ounce; *Althæa*, *Mercury*, *Pellitory*, *Brank-ursine*, each a handful; *Chamomil*, *Melilot-flowers*, each half a handful; *Fœnugreek* and *Linseed*, each six drams; boyl them in Broath to a pint, add sweet Butter, Oyl of sweet Almonds, *Lilies*, each an ounce; make a Clyster, repeat it often.

Make Baths, Liniments, Fomentations (then move the Terms) with Dittany, Birthwort, Briony, &c. Take *Briony*, *Birthwort*, each half an ounce, *Asarum* two drams, *Rue*, *Savin*, *Mugwort*, *Dittany*, *Penny-royal*, *Motherwort*, each half a handful; *Elder* and *Chamomil-flowers*, each half a handful; *Line* and *Fœnugreek-seeds*, each half an ounce; boyl them to a pint, add *Hiera* an ounce and half, *Troches of Alkandal* a dram, *Oyl of Rue* and *Keir*, each an ounce and half; make a Clyster, of the residue make a Cataplasme for the Belly.

To Con-
quer all In-
firmities,
Study my
Sennertus,
Platerus,
Barthol.
and *Riolan-*
us of the
last Edition.

Of this Pessary. Take *Troches of Myrrh*, *Galbanum*, *Opopanax* dissolved in Wine, each two drams; *Sow-bread roots* a dram, *white Hellebore* half a dram, with juice of *Rue*.

If

Fab. cent. 2. If these will not do, let the Midwife take it out with her hand, if it be half rotten.

Or leave it to Nature, which doth it in time.

To stop the flux of Blood after a Mole is taken out, use things against overflowing of the Terms. As take, *Plantane, Shepherds-purse, Bramble, Oak-leaves, red Roses, each a handful, boyl them in steeled Water, then take Barley-bran two ounces, Pomegranate flowers, Cypress-nuts, Pomegranate-peels, red Roses, Comfrey-roots in powder; each an ounce; Frogs burnt, Bole, Sanguis Draconis, each half an ounce, with the Decoction aforesaid, and a little Vinegar, make a Cataplasm for the Region of the Womb.* Take away pain with Anodynes mentioned in pain of the Womb; keep up the strength with meat of good juyce.

Quest. Whether a Mole be without the company of a Man, and without his Seed?

To speak freely of this which many doubt, I suppose that many are made of a weak Man's Seed, mixed with the Woman's Seed, and much Blood: But Histories confirm that Widows have had them without Man's Seed, but not of the shape with the others. And being voided, they melted, being in the Air, into Water.

I think Virgins cannot have them from wantonness, or in sleep they may spend their seed; but because it is weak, and the Blood necessary for formation, neither is drawn by the Womb, nor flows to it of its own accord, as it doth in those that have had Children; and the Vessels of the Womb in Virgins are straiter than in Widows, and others that have had Children. Therefore though the Seed of Virgins flow into the Womb, yet they cannot have a Mole for want of Blood, which is necessary for the forming of the same. This is to be understood of Moles which are not vital, for vital Moles, that have some Life, cannot be got in Virgins or Widows, without the Seed of Man.

CHAP. X.

Of Monsters.

Histories tell of many Monsters brought forth by Women. We spake of Worms, Sect. 2. Chap.

8. They are like Toads or Mice, or Fish.

Gordonius saith, it is usual in *Lumbardy*. *Par. 7. cap.*

Lycosthenes saith, and others also, That 12. l. 2.

Serpents, Dogs and other Monsters, with parts like brute Beasts, have been brought forth.

Gasper Baubin speaks of one *Ann Tro- porin*, which 1575. brought forth two *In Appen.*

Serpents with her Child: In harvest, hot *Franc. Ros.*

Weather, she had drunk Water in a Brook *de par. Ces.*

in a Wood near *Basil*, where she thought she drank the spawn of a Serpent; for a little after that, her Belly swelled, and three Months after she was big with Child, and the Serpent grew as the Child did. Her Belly was so big that she carried it in a swathing band. She was delivered at last of a lean Male-Child; and, because they suspected Worms or Snakes from the gnawing and strange motion she felt that Year, they put a Bason of Milk under her; and when they expected an After-birth, out came a Serpent, which she saw, and perceived another coming forth, they were all an ell long, and as thick as a Child's Arm. Thus *Baubin*, and he speaks of others, if you please to peruse them.

A Monster is that which is either wholly, or in part like a Beast, or that which is ill shaped extraordinary.

Histories witness that a Monster may be from human Seed, and the Seed of a *The Causes.* Beast. It is seldom, for the forming faculty doth not err of it self, but is seduced by the Imagination, or frustrated of its ends, from a fault of the Spirits, the heat or matter. Therefore Imagination is the cause of Monsters. For Histories mention, that Women with Child, by beholding Men in Vizards, have brought forth Monsters with Horns, and Beaks, and cloven

cloven Feet. The same is when Spirits or Heat, Seed or Blood, are weak or little.

And though Doctors cannot cure Monsters, yet they are to admonish Women with Child not to look upon Monsters, and to strengthen their Spirits and Heat, and to keep the Seed and Blood right, and not to allow Copulation in time of their Terms, lest any Monstrous Birth should be from much and impure Blood.

C H A P. XI.

Of false Conception, and Swelling.

False Conception or Gravitation is, when the Terms are stopt, and the Belly swells, and there are signs like those of a true Conception, then they think themselves with Child, and as *Hippocrates* saith, *They believe not to the contrary till ten Months are past.*

Cause p. 1. The Causes are wind in the Womb, or
sec. 2. 10. watery matter, or thick flegm.

These are bred from sickly Seed retained, upon which Nature works in vain; or from a fault in the terms that corrupts the Seed, and breeds bad humors. The like appears in Virgins when they begin to have their Terms, but it is discovered by pain.

The Terms flow not as in a true Conception, but in this there is pain of the Head, Loyns, Belly and Groyns, of
The Signs. which *Hippocrates* saith thus: *They have a false Conception without terms appearing, with a swollen Belly, have the Head-ach, and there is no Milk in their Breasts, but what is like water, and very little.* Moreover the Belly swells sooner than in a true Conception; their Colour changeth, their Face and Feet swell; they loath meat, faint, and have a depraved Appetite. The surest sign is the time of Child bearing being past.

The Prgnostic. They are commonly barren, or have Ulcers in their Privities.

It is cured by Evacuation of the matter in the Womb with proper Medicines, as *The Cure.* in the Chapter of the Distemper of the Womb with matter, and of Inflation of the Womb and Dropsie.

B O O K I V.

Sect. 5.

Of the Government of Women with Child, and preternatural Distempers in Women with Child.

C H A P. I.

Of the signs of Conception.

IF she keep the Seed, it is a sign she hath Conceived, and a Man may know that the Seed is kept, if he find in Copulation that his Yard is sucked and drawn by the Womb, and the Privities are not moist. And if she perceives little or no Seed to come forth again, and grow chill and quiver, and perceive a twitching in her Womb, from the great delight; and the mouth of the Womb closeth, and the Terms stop.

But they are deceived when they count or reckon from the stoppage of the Terms. For some have their Terms twice or thrice after they have conceived, and some have them all along without hurt.

The chiefest sign of Conception is, when there is at first loathing of meat, pewking, Pica or preternatural appetite and vomiting. And when they hate that they earnestly affected, or faint when they think of them.

About the fourth Month the Child moveth, which is not in a Mole, the Breasts after that swell with Milk, and the last are the surest signs. From the face and Urin there is no certainty.

Hippocrates teacheth us to know whether it be a Male or Female: *If she be with Child of a Boy, she is better coloured; but pale if of a Girl. And Boys lie on the right side, and Girls on the left in the Womb.* 3. Aphor. 42 & ibi. 48. CHAP.

C H A P. II.

Of the Government and Diet of Women with Child.

THE Diet is either for such as are sound, or as have Diseases.

Aphor. 52. As for the Air, Hippocrates saith, If there be a wet warm Winter with southerly Winds, a drying Spring with northern Winds, they who conceive in the Spring abort upon any small occasion. Or if they bring forth, their Children are weak and sickly, or die. Let her avoid all evil scents, as of Rue, Pennyroyal, Mints, Castor, and Brimstone. Some cannot bear sweet scents, let them not look upon terrible things, nor hear great noise of Guns.

Let meat be easie of Concoction; let her eat Quinces to strengthen the Child, or sweet Almonds with Honey, sweet Apples, Grapes. Let her abstain from sharp meats, very bitter or salt, and things that can provoke Terms, as Garlick, Onions, Olives, Mustard, Fennel, Pepper, and all Spices. In the last months Cinnamon is good. Summer Fruits are nought for her and all Pulse. When the Child is bigger, let her diet be more, for it is better for Women with Child to eat too much than too little, lest the Child should want nourishment.

Let her drink moderately of clear Wine, not exercise too much, nor dance, nor ride in a Coach that shakes; let her not lift any great weights in the first and last months. In the ninth month let her move a little more or dilate the parts, and stir up natural heat.

Let her abstain from Venery in the first months, lest there be a Mole or Superfoetation, or the Child be hurt, but she may use it moderately in the last.

She may bath in the last months, once in a week to loosen the privy Parts. Let her avoid Anger, Sorrow, Fear and too much Mirth.

Let her sleep, rather than be too watchful. Let the Belly be kept loose in the first month, with Pruens, Raisins, or Manna in Broath. And let her use Medicines to strengthen the Womb and the Child.

An

An Electuary. Take Conserve of Borage, Bugloss and red Roses, each two ounces; of Balm an Ounce, Citron-peel and Shebs Mirobalans candied, each an ounce; Extract of Wood-aloes a scruple, Pearl prepared half a dram; red Coral, Ivory, each a dram; precious Stones, each a scruple; candied Nutmegs two drams, with Syrup of Apples and Quinces, make an Electuary.

Rouls. Take Pearls prepared, a dram; red Coral prepared and Ivory, each half a dram; precious stones, each a scruple; yellow Citron-peels, Mace, Cinnamon, Cloves, each half a dram; Saffron a scruple, Wood-Aloe half a scruple, Ambergreece six drams, with six ounces of Sugar dissolved in Rose-water, make Rouls.

Apply strengtheners to the Navel; of Nutmegs, Cloves, Mace, Mastich, Coral made up in bags, or a Toast in Malmsey sprinkled with powder of Mints.

CHAP. III.

Of the Cure of Women with Child in General.

They have divers chronic and acute diseases; as Fevers, Pleurisie, Quinzies, or Inflammation of the Bowels, of which Hippocrates (if a woman with Child have acute Disease, it is deadly.) There is a double danger:

1. In respect of the Fever which Galen saith will be continual. 2. In respect of the want of nourishment for the Child. For if a Woman with Child be fed, the Fever increaseth. If she have an Apoplexy, Epilepsie, Convulsion, Cramp, she cannot bear it out. But acute diseases are not always deadly in Women with Child.

They have sometimes intermitting Fevers, Coughs, from which they hardly are freed before they are delivered;

Quest. 1. whether must Women with Child use a sparing Diet?

Gal. cit. lo. If you give her a Diet at a long distance, the Child will be starved. If you give her a full Diet, and often, the Fever will endanger both Mother and Child.

Therefore be moderate, and add something to the Diet which the Mother loved before the Fever, for the Child's sake, and for the Fever. Abate the Diet in the first months, let the Diet be little, in the middle and last months let it be larger.

Quest. 2. Whether may a Woman with Child be let Blood.

5. Aph. 50. Hippocrates saith, If a Woman with Child be let Blood she will miscarry, and if the Child be older, the sooner. This is to be understood of great bleeding, which was pints in his time, but now we go by ounces.

Therefore if bleeding be required in a Fever, or the like, and the Woman with Child be in strength, you may boldly let blood upon these Conditions; 1. That you take not Nourishment from the Child, let it be little; and you will take more, do it the second time, lest you weaken. 2. Open not the Foot, nor the Basilica, but the Mediana. 3. Before you bleed, strengthen the Child by Applications to the Navel. And if they abort in a Fever, you must impute it rather to the violence of the Fever, than to the bleeding; and you used the necessary help for preserving the Mother. But it is safer in the first, than in the last months, because the Child needs a further Diet.

Amat. Lusi c.
5 cur. 27. rod.
a cast. 3. de
morb. mul.

You may also open a Vein in a Woman with Child that hath no Disease, to prevent Abortion, when there is much blood, in the fourth or fifth month, especially if they have no Fever, and are strong, as *L. 2. c. 10.* Celsus saith, A strong Child, and lusty old Man, and a healthy Woman with Child, may be safely let blood. And Hippocrates forbids bleeding only lest the Child should want nourishment.

Quest.

Quest. 3. *Whether may a Woman with Child be purged?*

You must not give strong Purges, lest their force which moveth the humours, should reach to the Womb and cast out the Child. Therefore you must not purge women with child in all diseases, nor at all times, but only in the fourth month till the seventh, and that sparingly: And if the matter swell *1 aph. 1.* and abound, as *Hippocrates* shews. For the danger from the rurgent matter is easily avoided thereby, for it will be purged with more ease, than when it is fixed and quiet. *1.* Therefore only purge in an acute disease. *2.* From the beginning of the fourth only to the end of the sixth. Use no vehement Medicine, nor very bitter as Aloes which is an enemy to the Child, and opens the mouth of the Vessels; nor Celoquintida, nor Scammony, nor Turbith, but use Castia, Manna, Rhubarb, Agaric and Senna; but Diacydonium purgans is best with a little of the Electuary of the juyce of Roses.

If there be a chronick disease, she may also be purged safely, especially if she be used to it, and strengtheners be applied to the Navel.

Quest. 4. *Whether purging or bleeding is most dangerous for a woman with Child?*

We shewed in the last Question the necessity of purging, and its danger by the great motion of humours, which if it reach the Womb, causeth Abortion, because it causeth pain in the belly, and provokes the terms. But bleeding disturbs the humours less, nor doth hurt any way, but by taking nourishment for the Child. And this you need not fear if there be too much blood. Therefore purging is more dangerous than bleeding.

Quest. 5. *Whether it is lawful to cause an Abortion to preserve the Mother?*

A Christian may not cause an Abortion for any cause, for it is wicked; and the Gentiles in *Hippocrates* his time never allowed it; they would not hinder Conception, much less would they destroy it when made. Nor must the Mother be preserved by the loss of the Child: *For we must not do evil that good may come thereby.*

But if to preserve the Mother, the Physicians purge or bleed, and the abortion follow, the fault is not in the Physician that intended it not, but in the weakness of Nature, and of the Child; and it is beter to preserve the Mother, than by neglecting the lawful means, let both die. Also the dead Child must presently be thrown out.

Quest. 6. Whether are Clysters, Diuretics and Sweats proper for Women with Child?

Though Women deny Clysters to them, yet if they have been used to them, they may be given in a small quantity, such as only mollifie and supple; nor do they more hurt than Lenitives.

Diuretics or things that provoke Urine, are not safe, because they provoke the Terms. You may not give gentle Sweats, for Nature will receive strength by the casting off their Enemies. You must use alterers that are proper, as this Syrup. Take the juyce of unripe Grapes about the beginning of September, three gallons, add Pomecitrons or Lemons bruised, half a pound; boyl them till they are soft, and strain them, and with half a pound of Sugar make a Syrup.

CHAP. IV.

Of the Symptoms that befall Woman with Child in the first Months.

They are loathing Meat, Pica or evil Appetite, Pewking, Vomiting, Belly-ach, flux of the Belly, Tooth-ach, and Head-ach, Giddiness.

These all come from the stoppage of the Terms, especially in a Cacochymy or evil juyce; for it goes to the Stomach, and so to the Head. First, 5. Apho. 45. They loath Meat, which Hippocrates saith, is a sign of Conception. And this is when the Child takes the purest Blood, and leaves the impure, which gets into the mouth of the Stomach, and infects it, and hence comes the loathing of some sorts of Meats.

Sometimes this ceaseth of it self; but if there be danger of

of a Consumption in the Mother, lest the Child should be in danger for want of Food, give a gentle Vomit or Stomach pills, with things that strengthen the Stomach. As, Take Conserve of red Roses half an ounce, of Betony an ounce, preserved Quinces three drams, Aromaticum Rosatum half a dram; Pearl prepared half a scruple, with Syrup of green Ginger and Quinces, make an Electuary.

Anoint the Stomach with Oyl of Mastich, Mints, Quinces, Wormwood, Mirtles, &c. Give astringents and powerful things with meat, and let it be roasted rather than boyled.

Pica is when they desire strange and absurd things, as Coals, Ashes, &c. As she that longed for her Husbands Flesh; and though she loved him very well, she killed him, eat part, and powdered up the rest. Of this Disease we spake in the third Book.

Juyce of young Vine-leaves, with Syrup of Quinces, is good against this; or the Water that drops in May from the Vines. This keeps the Child from suffering by the Mothers Appetite,

Or this Spirit. Take Citron-pills, Oranges, Piony-roots as much as you please, and Malmsey; digest them some days, then beat the roots and peels, add more Malmsey, and distil them.

The third is loathing and vomiting, from an evil vapour or humour in the Stomach from blood retained. If vomiting give her ease, stop it not, but leave it to nature, it will cease after a Month or two. If it be with trouble, give a gentle vomit, or strengthen the Stomach, or give a little Rhubarb.

The fourth is pain of the Belly, for wind and humours about the Womb, that go to the Guts, discuss them as in Chap 3. Of the Cholick. Hippocr. 5. Avoid moist Fomentations, give Cinna- Apbo. 34. mon-water, or spiced Wine.

The fifth is a looseness, which must be suddenly stopt, lest it cause an Abortion. First give a gentle cleanser and strengthener, as Rhubarb with Syrup of Roles so-

lutive, the Quinces at the first course at Meals; and Rice, Starch, Almonds, Conserve of Roses, Quinces; apply to the Navel a Pultis of Quinces, Mastick, Nutmegs, Mace, Cloves.

The sixth is the Tooth-ach, from a sharp humour from retention of the Terms that goes to the root of some Tooth, and hurts the Membranes. It ceaseth commonly of it self, yet if it be great, use a Plaister of Mastick and Tacamahacca to the Temples, and hold in the Mouth the Decoction of Fern-roots, Cinquefoil, Snake-weed, Sage, Mulberry-barks, &c.

The seventh is Head ach; when the Vapours from Terms stop, ascend and twitch the Membranes of the Brain, it must be repelled and abated with Lenitives, of which in *Lib. 1. Part. 3. Sect. 1. Cap. 3. of Head-ach.*

The eighth of the Megrim, from the Vapours disturbing the Spirits that go to the Head by the Veins and Arteries, or by the Gullet. If it cease not, discuss Vapours, and strengthen the Brain inwardly and outwardly, as in Vertigo.

C H A P. V.

Of the Symptoms in Women with Child in the middle Months.

THEY are Cough, Heart beating, fainting, watching, pains in the Loyns and Hips, and bleeding.

1. The Cough is from a sharp Vapour that comes to the jaws and rough Artery from the Terms, or from a thin part of that blood gotten into the Veins of the Breast, or falling from the Head to the Breast. This endangers Abortion, and strength fails from watching; therefore purge the humours that fall from the Head to the Breast, with Rhubarb, Agaric, and strengthen the Head as in a Catarrh, and give sweet Lenitives, as in a Cough.

2. Palpitation of Heart, and fainting. is from Vapours that go to it by the Arteries, or from Blood that aboundeth, and cannot get out at the Womb, but ascends and oppresseth the Heart. Use Cordials, as in Syncope, inwardly and outwardly. If

If it be from too much Blood, as in Plethory, open a Vein.

3. Watching is from dry sharp Vapours that trouble the animal Spirits. Then use Frictions, and wash the feet at Bed time, and give Syrup of Poppies, dried Roses, Emulsions of sweet Almonds, and white Poppy-seeds.

4. There is pain in the Loyns and Hips from the weight of the Child, or from the Terms stopt, or growth of the Child, that stretcheth the Ligaments of the Womb and parts adjacent; if there be Plethory, bleed. If it be from weight of the Child, hold it up with swathing Bands about the neck.

5. There is flux of blood at the Womb, Nose, or Hemorrhoids, from plenty, or from the weakness of the Child that takes it not in, or from evil humours in the blood, that stir up Nature to send it forth. Also the Vessels of the Womb may be broken or torn by motion, fall, cough, or trouble of mind. This is

5 *Apho.* 62. dangerous, of which *Hippocrates* saith,

The Child cannot be well; if it be from Blood only, there is less danger, so it flows by the Veins of the neck of the Womb, for it takes away Plethory, or takes not nourishment from the Child.

If it be from the weakness of the Child that draws it not, Abortion often follows, or hard travel, or she goes beyond her time. If it flow by the inward Veins of the Womb, there is more anger by the openness of the Womb. If it come from evil blood, the danger is alike from Cacoehymy, which is like to fall upon both. If there be Plethory, open a Vein warily, and use Altringents. As, Take Pearls prepared a scruple, red Coral two scruples, Mace, Nutmegs, each a dram; Cinnamon half a dram, make a Powder, or with Sugar, Rouls; or give this powder in Broth. Take red Coral a dram, Pearl half a dram, precious Stones, each half a scruple; red Sanders half a dram, Bole a dram, sealed Earth, Tormentil-roots, each two scruples; with Sugar of Roses and Manus Christi, with Pearl six dram make a powder.

You may strengthen the Child at the Navel. If there be a Cacochymy alter the humours, and (if you may) evacuate. You may use Amulets in the hands, and about the neck. In flux of Hæmorrhoids, beware of the pain. Let her drink hot Wine with a roasted Nutmeg.

C H A P. VI.

Of the Symptoms that are in the last Months.

1. **T**HE Urin is stopt from suppression of the neck of the bladder. Let her then lye down, and let the bladder be fomented with a Bag of Pellitory, Parsly-roots, Mallows. Linseed, and the like, or use the Catheter.

2. The Belly is bound from a hot and dry Liver, when the Child draws all the moisture to it, or presseth the Guts. Let her then use Moistners, as Butter, Mallows, Borage in Broaths; or Clysters in a small quantity.

3. The Veins appear in the Hips and Legs as various only, then keep them from walking, and let their feet be laid upon a stool.

4. The Legs swell from serous Blood, but this goes away with the After-birth; and is the signs of a female Child; but if she cannot walk, foment with Lye made of Vine-branches and Wine, or with a decoction of Origan, Penny-royal, Chamomile, Calamints. Or,

Take Bean and Lupine flower, each two ounces; Tartar an ounce, Pidgeons-dung half an ounce, with steeled-water and juyce of Coleworts, make a Pultis, Rub and wash the feet with salt water in which Chamomil, Origan and Dill were boyled.

5. The skin of the Belly is cleft with stretching after the fourth Month; therefore use loosning Liniment to keep off deformity, as marrow of Veal, and Sheeps-legs, Oyl of sweet Almonds, Hens grease.

6. The water gathered in time of being with Child, between the Membranes that hold the Child, comes forth too soon, because the Membranes are broken by leaping,

If there
may be
about
the pain.

or a confusion. This makes difficult birth, for that water was to moisten the parts. Therefore let her keep a good Diet, and strengthen the Child inwardly and outwardly.

CHAP. VII.

Of Weakness of the Child.

THis is either from weak-feed, or little nourishment or bad, causeth many Diseases in the Child.

To hinder Abortion and Death of the Child, know rightly the weakness, as Hippocrates saith, *They that will abort, have first breasts that fall away*, which is from want of nourishment in the common Veins of the Womb and Breasts. Hippocrates hath a second sign, which is this: *If a woman with Child is weak* 3. If the Terms flow often, the nourishment is taken from the Child. 4.

A Mother often and long being sick, shews that her Child is weak, because her blood is not good, and the bad humours with the Blood go to nourish the Child, which makes him sick. 5. When the Mother hath a flux of the belly, the Child is weak. 6. When it begins to move, and is scarce felt, it is weak.

If it be from these causes, take them away and strengthen the Child; first feed the Mother high with meats of good juyce, and sweet Almonds steeped in Honey, Raisins, Quinces; outwardly thus: Take Malmsey three pints, dissolve it in Oyl of Nutmegs by expression half an ounce, add powder of Cloves, Rue, each half an ounce; Rose, Sage, Marjoram, Penny royal water, each a pint; Aquavinta three ounces: Dip Spunges in it, and apply them under the left Breast, to the Arm-pits, Hams, Pulses, Soles of the Feet; and when they dry, wet them again.

C H A P. VIII.

Of Crying in the Womb.

Children have sometimes cryed in the Womb, as *Fabricius* saith in his Epistle to his Brother *James Fineel*; and *Weinridic* of Monsters, writes thus: *In this City of Bressa a Child was heard to cry in the Womb three days before the Travel; when he was a Man, he was miserable with Poverty and Diseases, till he died.* *Andreas Libavius* writes the same, and others.

Some say, It portends evil to the Mother, or Child, or Country.

It is a Voice by the Expulsion of the Air through the rough Artery, and some Air may be in the Cavities from Vapours or Spirits, as in Eggs when Chickens pip in them. And if the Child have a rough Artery, Lungs and Breasts, which are the Organs of breathing sound, and the Child is strong, there is no hindrance, but it may utter a Voice. But something, whatsoever it is, must stir it to make this noise.

B O O K IV.

S E C T. 6

Of Symptoms that happen in Child-bearing.

C H A P. I.

Of Child-bearing in general.

When the Child can no longer be contained in so small a place, being grown, and requiring more nourishment, it kicks and breakes the Membranes and Ligaments that held it, and the Womb by an expelling faculty, sends it forth with great straining, and this is called Travel.

It

It is either natural or not natural, legitimate or illegitimate. The natural is when the Child comes with the Head forward and Heels upwards, with Hands and Arms to his Thighs, and so the other parts easily follow, then the Amnios is broken, and the water that was laid up in the time of being with Child flows forth, and moistens the passages, then the Child with more force breaks the Accubula, from which the Secundine is separated, and the other Membranes are broken, and the Blood flows into the cavity of the Womb, and the Child gets out by its expulsive faculty with such force, that it seems to fall rather than be expelled, and the Bones of the Privities must needs be divided.

That which follows the Birth is above human Capacity, namely, The transpiration of the Navel vessels and Lungs, and Heart in the Infant, and why Nature ordered it, of which *Galen* elegantly in the 15th Book, *Of the use of Parts*, and 6th Chapter.

There is also a legitimate Birth, when it is according to the Law of Nature; and an illegitimate, when it is before or after the time.

Hippocrates saith, That a Birth in the seventh Month is vital and legitimate. *Lib. de sept. m. parem.* And it is sooner from the strength of the faculty and matter fit for formation, yet it is commonly weak, except the seventh Month be compleat.

Of the eighth Month *Hippocrates* saith thus: None lives that is born in the eighth Month, because it cannot bear the two afflictions to follow; but the reason of the Arithmeticians is better, that say, an even Month is imperfect.

The nine or ten Months are the best, as *Lib. de natura pueri.* *Hippocrates* saith; A Child is born in ten Months at the furthest, and so says the *Lib. Sapient.* *Solomon* Some say that a Child may be born in the eleventh Month, and *Peter Apponensis* was so born; and some say, they have been born in the fourteenth and fifteenth Month; but rare things are not to be counted the Law of Nature.

Generally Physicians agree with *Hippocrates*, though some dissent.

C H A P. II.

Of Abortion.

Lib. de cornib. **I**T is the exclusion of a Child not perfect nor living, before legitimate time. This time is defined by *Hippocrates*: *whatsoever Conceiveth, doth it within seven days, but they are properly Abortions that come before the seventh day; and though some are in the fifth and sixth Months that have lived, yet that must not derogate from the common Law of Nature.*

Some differences of Abortion are from the time and bigness of the Child. For that which is cast out is little and round, without distinction of Members at first, like a Grape. Sometimes as long as a Finger, and Members may be distinguished. And sometimes the Child is almost perfect.

The Causes. The immediate Cause, is the expulsive faculty stirred up, and that is done by three means from *Galen*, from the weight, bigness and pain. There are more causes, which we shall place in two Ranks. The first is of the manner of the causes that provoke the expulsive faculty. The other is that which findeth out these ways by all the causes.

The expulsive faculty is provoked by the Child being weak, either from evil Seed, or being dead. The Child is weak for want of Food, and from the Mother's Diseases, either in her whole Body, or in the Womb, or parts adjacent that consent, as Fevers, Inflammations, Fainting, Convulsions, Pain, Vomiting, Sneezing, Coughs, that move the Spirits and Humours, and shake the Child, and stir up the Nature to expel it.

Also straitness of the Womb causeth Abortion, by which means it cannot contain a great Child. Also shortness

shortness of the Navel-Vessels, which *Fabricius* first observed.

The outward causes are cold Air after hot and moist, which get into the Womb, and provokes it, and hurts the Child. The Astrologers add the malignant aspect of the Stars; also too *Cent. 2.* much or too little Meat. Great watch- *obs. 50.*

ings, purging, and flux of blood by the Womb and Hemorrhoids. Also violent motion, as leaping, carrying of Burdens, strokes on the Belly or Back. Also Passions, as Anger, Fear, Sorrow.

Also bleeding, purging, fasting, smell of Brimstone or Athes, Hoofs burnt, or stink of snuff of a Candle.

If the Breasts be less, or much Milk flow from them, or she feel much and *The Signs.* often pain about the Belly or Loyns, that go to the Pubes and Os Sacrum, with a desire of thrusting forth in the Womb. If the Child change its place, and if it fall lower when it was in the middle of the Belly, there is fear of miscarrying.

It is dangerous always, because it is with *The Prog-* violence, there are also great Symptoms; they *nostic.* are in less danger that have already brought forth a Child; therefore the first is most dangerous, and the Mouth of the Vessels are torn, and they commonly become barren. Abortion is more dangerous in the sixth, seventh and eighth Month, because the Infant being greater, causeth greater pain, and breaks the Ligaments worse.

Consider the Constitution before she is with Child, and prevent every *To preserve from* cause. If it be like to come from *Abortion.* Plethory, before Conception open a Vein, and after Conception, in the fourth or fifth Month in the Arms.

If it be from Cacochymy, purge the whole Body, and purge the Womb with Pessaries, and strengthen it; of which in the cold and moist distemper of the Womb.

If she have conceived, open a Vein before the time be used to abort; if there be a Cacochymy, purge gently at times. If there be a cold distemper of Body by flegm that hurts the Womb, give the decoction of China or Sarfa, with strengtheners of the Child.

Avoid the external Causes of Abortion, and if they have done hurt, help it presently. Let not the Belly be bound; if the Child be weak, remove the causes of weakness, and strengthen it. Use things that strengthen the Womb and Child, as Coral, Kermes-berries.

Or, Take *Magistery of Coral a dram, Pearl prepared half a dram, Ivory shaved a dram, Mastich half a dram, grains of Kermes a dram, Manus Christi with Pearl two drams. make a Powder.* If the Abortion be at hand, and the pains encrease, give this Powder with a rear Egg. Or, Take *Conserve of red Roses, two drams, red Coral, and Mastich, each a scruple, give it presently.*

Use the Countesses Oyntment outwardly to the Loyns, Reins, Pecten and Perinæum. Or, Take *Oyl of Roses, Mirtles, Mastich, Quinces, each two ounces, Oyl of Mints an ounce, Bdellium dissolved in Vinegar, liquid Storax, each two ounces; Oyl of Nutmegs by expression a dram, with wax make an Oyntment.* Of the same with Pitch, Rosin, Colophony, you may make Plaisters. Let her hold a Load-stone in her hand, or tie it to her Navel, or wear an Eagle-stone under her Arm-pits, or Coral, Jasper, Smaragds, Diamonds. If these will not keep the Child up, you must give over Astringents, and use Lenitives.

Quest. *Whether the straitness of the Womb is the cause of Abortion?*

Lib. de super. lib. de steril. Hippocrates, 1. de Morb. saith, That the Womb may cause Abortion, if they be windy, thick, great, or little: And he shews in another place, That Abortion may be from the straitness of the Womb. And in another

ther place he saith. *If a Women in the 3 De nat. fac. third, fourth, or fifth Month miscarry, c. 12. often, and at the same time, it is because the Womb will not stretch.* And Galen confirms the same, and it stands to reason, for natural Birth is when the Womb cannot contain the Child for its growth. Therefore if it be preternaturally too little, it is the cause of Abortion. And though Nature hath made the Womb to hold the Child, yet if it be not made large enough, it cannot contain it; so the Stomach is sometimes so strait, that it cannot hold an indifferent quantity of Meat, as others can.

CHAP. III.

Of the Signs of natural Birth, and the manner and government of such as bring forth.

AT the time of her being to be delivered, let her take heed of astringents and thickeners, but let her eat Meat of easie Concoction, and of good juyce, and sit every fourth day in a hot Bath of Mallows, Foenugreek. Linseed, Mugwort and Camomil flowers; and after let her Back, Loyns, Belly and Privities be anointed with the Mucilage of Althæa seed, and Oyl of Lilies, and let the Child be strengthened.

But when she hath pains from the Navel to the Groyns, and in the Back, then the Ligaments and Vessels are broken, by which the Child grows to the Womb. And because the Womb violently strains to discharge it, the membranous Fibres are extended, and commonly there are very great pains and throws, or the Child will not be born; and it is an evil sign when the throws cease, because the expulsive faculty is weakened. And let not the Midwife provoke throws till the time.

When the Membranes are broken, the Water flows out, that comes from the Urine and Sweat of the Child, first little, then more, then waterish Blood, and the Orifice of the Womb begins to open to let out the Child.

And

And before the time, you must not provoke throws. Then let the Midwife put her finger into the Orifice of the Womb, and she shall perceive something round and hard as an Egg. Let her not lie on her Back flat, but with her Back up, that she may breathe more freely.

After the Child is born, you must press the Blood in the Navel Vessels, towards the Navel of the Infant, and take heed that you lose not much Blood in cutting of the Navel string, for it hath destroyed weak Children, and you must labour to fetch out the Secundine with the Child; and if it be in the Womb, anoint your hands with warm Oyl, and put them into the Womb, and fetch it out.

C H A P. IV.

Of Natural hard Travail.

THough Child-bearing since *Eve's Sin* is ordained to the painful as a punishment thereof, yet sometimes it is more painful than ordinary.

The first is from the Mother, and the *The Causes.* expulsive faculty. 2. From the Child. 3. From the passage. From the Mother as when the Womb is weak, and the Mother is not active to expel, from weakness or diseases, or want of Spirits, of which *Hippocrates*.

It is from the Birth when they are 5. *Aphor.* 55. Twins or more, and both strive to go forth at a time; or if the Child stick to a Mole, or be so weak that it cannot break the Membrane; or if it be too big all over, or in the head only, or if the Navel vessels are twisted about his Neck.

It is from the passages, when the Membranes are thick, the Orifice too strait, and the Neck of the Womb is not open sufficiently, as in such as labour of the first Child, or are very fat. The passages are pressed and strained by tumours in the adjacent parts, or when the Bones are too

too firm and will not open, then the Mother and Child are both in danger; or when the passages are not slippery, or when they are broken too soon by reason of the thin Membranes, or the Water flows forth sooner than it ought.

You may know hard travel by faint *The Signs* throws, that come at a great distance. And you must consider all things concerning the Mother, Womb and Child.

In hard Travel, the Mother and Child *The Prog-* are in danger, and the Peritonæum some- *nostic.* times breaks with the Skin from the Privities to the Arse-hole. If a Woman be four days in Travail, the Child scarce escapes.

All things that move the Terms are *The Cure.* good to make easie delivery, as Myrrh, white Amber in White wine or Lily-water two scruples or a dram; some give a drop of Oyl of Amber in Vervain Water, or a scruple of mineral Borax, or half a dram, but begin with gentle things, as a spoonful of Cinnamon-water; Or, Take *Cassia Lignea, Dittany, each a dram; Cinnamon half a dram, Saffron a scruple; make a Powder, give a dram.* Or, Take *Borax mineral a dram, Cassia Lignea a scruple, Saffron six grains, give it in Sack.* Or, Take *Cassia Lignea a dram, Dittany, Amber, each half a dram; Cinnamon, Borax, each a dram and half; Saffron a scruple, give half a dram.*

Or give some drops of Oyl of Hazle in convenient Liquor, or two or three drops of Oyl of Cinnamon in Vervain water; some prepare the Secundine thus: Take *the Navel-string and dry it in an Oven.* Take *two drams, of the Powder, Cinnamon a dram, Saffron half a scruple, with juice of Savin make Troches, give two drams, or wash the Secundine in Wine, and bake it in a pot, then wash in Endive-water and Wine.* Take *half a dram of it, long Pepper, Galangal, each half a dram; Plantain and Endive-seed, each a dram and a half, Lavender seed, four scruples, make a Powder.*

Or, Take *Labdanum two drams, Storax, Calamins, Benzoin, each half a dram; Musk and Ambergrease,* each

each six grains; make a Powder, or Troches for a fume: Or use Passaries to provoke the Birth. Take Galbanum dissolved in Vinegar an ounce, Myrrh two drams, Saffron a dram with Oyl of Orris make a Pessary. An Oyntment for the Pecten and Navel. Take Oyl of Keir two ounces, juyce of Savin an ounce, of Leeks and Mercury, each half an ounce; boyl them to the Consumption of the juyce, add Galbanum dissolved in Vinegar half an ounce, Myrrh two dram, Storax liquid a dram, round Birthwort, Sowbread, Cinnamon, each half a dram; Saffron a scruple, with Wax make an Oyntment.

Also sneezings provoke the Birth, and
5. Aphor. 35. Amulets, as a Snakes-skin about her middle, the Eagle-stone bound to her Thigh.

If weakness be the cause, refresh her with Wine and sops to the Nose, Confect. Alkermes, Diamosc Diamarg.

Levi. Lemn. If there be Twins, let the Midwife
de oc. nat. mir. order them with her hands, and help
lib. 4. c. 12. the foremost.

If the passages be not slippery, use an emollient Fomentation, and Oyl of sweet Almonds, Hens or Ducks Grease, &c. If the Belly be bound, give a Clyster or Suppository.

When Medicine will not do it, break
Ætius tetra. 4. the Membrane with the Fingers dipt in
c. 23. Oyl, or cut them

When the Child is still born, let the Midwife chew Spices, and blow in its Mouth, or drop Aqua vitæ in it, or anoynt it with Honey.

CHAP. V.

Of a vicious disorderly Birth, or difficulty preternatural.

IF the hand come not forth first, and the hands and feet are upwards, there is an ill birth.

Hippocrates.

Hippocrates reckons two causes; the largeness of the Womb, and disorderly motion of the Mother from pain, also the thickness of the Membrane, which when it cannot break with the head, it attempts to do with the feet and hands.

The Causes.

Lib. de nat. pu.

The Midwife may perceive in what figure the Child comes forth.

The Signs.

All disorderly coming forth is dangerous to Mother and Child; but there is least danger when both feet come forth, this is called by the Latins *Partus Agrappinus*.

The Prognostic.

Let the Midwife reduce it into the cavity of the Womb when it comes not forth right, and place it right.

The Cure.

When the feet cannot be thrust upwards, let the Midwife supple the parts with Oyl, and take hold of the arm, and help it and give Sneezings.

Let her always labour to put the Child in a right posture by moving it with her hand, or taking the Mother from the Bed, and compose her in such a posture as may bring the Child into a right posture, and that soon.

CHAP. VI.

Of a slow Birth.

THIS is when the Child is longer coming forth than ordinarily; of this *Epistol. 16. 2. 29 epist.* *Massa* writes, That a *Venetian* Matron conceived by a Husband of seventy Years of Age, and brought forth a Child in the fifteenth month, blind and without hands, which lived five Months. *Cardanus* writes, That his Father said, he was born in the thirteenth month. And *ad Christ. Mercurialis* writes, thus: That it was never *Vuolcken.* seen or written, that a Woman had a live Child four years in her Belly, &c. but these are rare and miraculous.

The cause is the weakness of the Seed, and want of heat in the Womb, which makes the expulsive faculty weak.

C H A P. VII.

Of a Child dead in the Womb.

Vhen at the time of Child-birth, there is pain and breaking forth of Water, which ceaseth presently without delivery, the Child remaining in the Womb, then the Mother or Child dies, or both.

The Causes. When the travel is vehement from divers causes, they may also cause no Birth, for either the more she may lose her strength, and the Child not come forth, or both may die.

And if the Child be weak, and move little, or the Mother may be weak and the Child great, the travel is hard, and doth die; or if the Child come not forth in a right posture.

Or if the passages are ill proportioned, *Fabri. cent.* as when the Bones of the Pubes do not give way, or when there is Schirrhous or other tumor that straineth the passages, there is no delivery.

1. obs. 64. Or the Child dies by a Disease for want of nourishment, or a fall, stroak, or leap, or passion in the Mother.

67. Search if the Child be living or dead; *The Signs.* for if it be dead it will hurt the Mother by rotting; and if the Mother die and Child be alive, take it out before the Mother be buried.

A Child is known to be dead, if the Mother and Midwife perceive no motion, but it is raised by any strengtheners given; and when the Mother moves from side to side, it moves like a stone; or when the Face and Lips of the Mother are pale, and her extreame parts livid; and the Breasts that were Plump, are fallen; her breath stinks, water and stinking matter flows from the Womb; there

there is a Fever, horroure and fainting, or Convulsion; if the Secundine come forth before the Child.

If a dead Child be not presently taken out, the Mother is in great danger; there are great Symptoms, and strange diseases, of which see *Francis Rouffet* and others. *The Prog- nostic.*

When the Child comes not forth in time, and is a live, it must be taken out by the Midwife or Chyrurgeon, by cutting the Belly and Womb, of which in the Chapter following. If it be dead, you must drive or take it out before it stinks, either by Medicines or Chyrurgery. *The Cure.*

The Medicines are such as stir up the expulsive faculty, but they must be stronger than before, because the motion of the Child ceaseth; as Take *Savin*; round *Birthwort*, *Troches of Myrrh*, *Castor*, each a dram; *Cinnamon* half an ounce, *Saffron* a scruple; give a dram with *Savin water*.

Or, Take *Borax*, *Savin*, *Dittany*, each an ounce; *Myrrh*, *Asarum roots*, *Cinnamon*, *Saffron*, each half a dram; make a Powder, give a dram.

Purge first, and put her in an Emollient Bath, and anoint about the Womb with Oyl of Lilies, sweet Almonds, Chamomile, Hens and Goose grease.

Foment to get out the Child with a Decoction of Mercury, Orris, wild Cowcumber, Stæchas, Broom flowers. Then anoint the Privities and Loyns with Oyntment of Sowbread, Or. Take *Coloquintida*, *Agaric*, *Birthwort*, each a dram; make a powder, add *Ammoniacum* dissolved in wine, *Ox-gall*, each two drams; with Oyl of Keir make an Oyntment.

Or this Pessary. Take *Birthwort*, *Orris*, black *Hellebore*, *Coloquintida*, *Myrrh*, each a dram powdered; add *Ammoniacum* dissolved in wine, *Ox-gall* each two drams; Or make a Fume with Asles-hoof burnt, or Galbanum or Castor, and let it be taken in with a Funnel.

If these will not do, use Chyrurgery. It is done with the hand only, or with Instruments, of which *Ægineta* and *Æcius*.

Charles

Lib. 6 c. 23. Charles Stephens shews how to use the hand without Instruments. When you know the Child is dead (saith he) place the Woman in the best posture, and tye her so very fast, &c. see the rest.

John Bauhin takes the same course out of *Schenks* Observations. And because the strength faileth, refresh her, and abate pain, cherish the torn parts, and prevent Symptoms.

Lib. 5. cap. 2. To take away pain, and strengthen the parts, foment with the Decoction of *part. corpor. human.* Mugwort, Mallows, Rosemary, Wormwood, Mirtles, St. John's-worth, each half an ounce; Sperma Ceti two drams

Deers-suet an ounce, with Wax make an Oyntment. Or, Take wax four ounces; Sperma Ceti an ounce, melt them, dip Flax therein; and lay it all over the Belly. In some Countries Women will not permit these, but leave all to God.

C H A P. VIII.

Of the Cæsarean Birth.

THE Belly and Womb are cut sometimes to take out the Child, and this is called the *Cæsarean Birth*, and they that live are called *Cæsar*: It is done in three cases.

1. When the Child is dead, and the Woman alive.
2. When the Woman is dead, and the Child alive.
3. When both Mother and Child are alive.

This is seldom, because either Medicines do it, or it is taken out by other Chyrurgery, or the work is left to Nature.

Enchirid. consul. medic. p. 188. *Matthias Cornax* hath a History of one that carried a dead Child in her Belly four years; it was taken out by cutting the Womb and Belly, and the Mother lived, and conceived with Child after; she fainted not at the time, and the Wound grew together without stitching; and her Terms after came in good order,

order, and she had a lusty Boy till the second of *June*. The Surgeons that had cut her afore, were sent for, and the old Orifice was open, and the Mother and the Women present would not yield to the second cutting. Therefore her strength failed, and the Chyrurgeon took out a compleat Child, but it was dead.

There are more Histories of live Children cut out of their Mother's Bellies being dead. And *Roderick à Castro*, saith, That an Infant cannot live in the Mother's Womb being dead, except it be taken out at the very time of her departure, or while there are vital Spirits, because when the motion and life of the Mother ceases, the life of the Child also ceaseth; yet is his Argument of no force, because the Child hath its proper Soul, and if it be well, it may live a while in the Womb without benefit from the Mother, as it doth when it is delivered. But take heed it be not suffocated in the Womb, and keep the Mothers mouth open, and let the Midwife never move her hand from the Privities, till the Chyrurgeon have taken it out; and you may know that the Child is alive, when the Mother is dead, by its leaping. *Charles Stephens* shews the way of taking out a dead Child.

Plin. lib. 7. hist. nat. c. 90. Rod. à Castro, lib. 4. de morbis mul. c. 1. Agen. lib. 5. epit. 2. 11.

Lib. 3. de dissect. part. cor. hum. c. 1.

When a live Child is cut out of the Belly of a live Mother, it is done only lest the Mother or Child, or both should die.

And this may be done, and both preserved, which is plainly demonstrated by *Francis Rouffet*, in his Book of this subject, so that there is no doubt of it. For first he shews the necessity of the Operation, and next the possibility of it, shewing that the Muscles of the Belly, the Peritonæum and Womb may be cut without hazard of Life.

Thirdly, He confirms by History what he proved by reason, and shews that many wounds of the Muscles in the lower Belly, Peritonæum and Womb have been cured.

Fourthly,

Fourthly, He propounds many more dangerous cases then the *Cæsarean* Section, which were not deadly in themselves. And then he shews the manner of the Operation, and how it is to be done. Therefore have recourse to his Works, if thou wilt learn it.

B O O K IV.

Sect. 7.

Of the Government of Women in Child-bed : Of the Diseases that come after Travel.

C H A P. I.

Of the Government of Women in Child-Bed.

PResently after she is delivered, labour to make the After-birth follow, of which in the Chapter following; then compose her in Bed, and give her good Food. Let the Air be temperate, rather hot than cold. Let her beware of Cold, that it get not into the Womb, it will cause Torment and Inflammations.

If the Travel be hard, anoint the Belly and Sides with Oyle of sweet Almonds, Lilies and warm Wine.

Let her Meat be of good juyce and easie Concoction; Hen-broth, and Chickens, and Capons, Kid, Mutton, Veal; let her drink thin Wine if there be no Fever, or Cinnamon boyled in Water, the first days drink warm: Let there be no noise about her, and let her not rise too soon; avoid passions, lest the humours be stirred, and fall into some part.

If she cannot or will not suckle her Child, turn the milk from the breast by repellers under the Arm-pits, as Unguent of Roses, Cerot of Sanders, dissolved in Vinegar, and to the breasts apply a Cataplasim of Bean and Orobus flower with Oxymel, or foment the breasts with the decoction of Mints, Dill, Smallage; or lay the leaves bruised upon them.

Before she goes forth, let her bathe with a Decoction of Lily-roots, Elicampane, Mugwort, Agrimony, Borage, Rosemary, Chamomil-flowers, Stachas, Fœnugreek, Linseed, Citron-peels.

C H A P. II.

Of the Secundine or After-birth, or a Mole that is left after Child-bearing

THese stick in the bottom of the Womb, or like a ball to another part, the mouth of the Womb being open or closed.

It is not safe to cut the after birth from *The Causes.* the Navel till both be come forth, therefore draw it out with breaking of the Navel-string; this is retained, because it grows to the sides of the Womb, or is swollen by hard travail, or because the Navel-string is broken by the Infants straining; or from cold air got in, or from a fright, or from her not having throws fit to exclude it, or because she is impatient, and will not continue in a due posture.

The Midwife will declare it, and the *The Signs.* purgation is not, the Belly swells, there is a Fever, and heaviness and pain in the Belly; there is a stink and loathing from stinking Vapours, difficult breathing, Suffocation and Convulsion.

Many die from the retaining of it if it *The Prog-* cannot come forth; when matter flows *nostic.* from the Womb there is hope that they will rot and come away in sixty days.

First

First let the Midwife draw it gently with *The Cure.* her hand, and use sneezing; then burn Partridge-feathers to the nose, and Goats-hoofs, as in the suffocation of the Womb.

Then use things that expel a dead Child, Dittany, Oyl of Wood, *Heracleon* after Preparatives, Or Take *Marjoram*, *Chervil*, *Penny royal*, each a handfull; *Savin* half a handfull, *Anise* and *Fennel-seed*, each half a dram; *Lovage* and *Parsley-roots*, each three drams; boyl them in water for three draughts. Or, Take *Dittany*, *Troches of Myrrh*, *Borax*, each half a dram; *Saffron*, *Castor*, each a scruple; make a Powder. Or, Take round *Birth-wort* two scruples, *Myrrh* a scruple, make a Powder, give it in Wine.

Make Pessaries of Mugwort, Mercury, Sage, Orris in Powder with Oyl of Keir. Or, Take round *Birthwort*, *Savin*, *Briony*, *Ox-gall* and Honey, and make a Pessary.

The stronger are of the Decoction of wild Cowcumber, *Coloquintida*, *Staphisacre*, *Hellebore*, Honey and Gall of an Ox.

Fumes are made of *Cassia lignea*, *Nard*, *Mugwort*, *Savin*, *Penny royal*, *Dittany*, Or, Take *Myrrh*, *Castor*, *Galbanum*, each half a dram; *Opopanax*, *Cinnamon*, each a dram; with Honey make *Troches* for to be burnt,

Then foment the Belly with the Decoction of those Plants. Or, Take *Lupin-meal* an ounce, powder of *Wormwood* half an ounce, *Myrrh*, *Rhue*, each three drams; with *Ox-gall* and Honey make a Cataplasme.

If it come not forth, give a Womb clyster of the Decoction of Sage, *Mugwort*, Mercury, *Calamints*, *Penny royal*.

If all fail, inject things to suppurate into the Womb and let it be turned to matter, and come out by degrees, and inject strengtheners into the Womb.

Of the Mole left after Child-bearing.

You may know it by the signs of a Mole mentioned; she hath no ease after travail, there is pain in the navel, back and groyns, and much clotted blood comes away, and yet she hath no ease; the Cure is mentioned before the Mole.

C H A P. III.

Of the Purgation after Child-bearing diminished or detained.

THis is not alike in all Women, for in some Women the blood is fresh, in others it is waterish, choleric, or melancholic: And some bleed more than others, according to the Constitution and Country. It is either not at all, or too much, or too little.

When they are stopt or lessened, the vessels are too strait, or the blood flows another way, or it is too thick, or the vessels of the Womb are pressed from its position; the blood is drawn away by passions, fears, or goes hastily to the breasts. *The Causes.*

The just quantity is not to be defined; *The Signs.* when it is stopt, the belly swells, the pain is in the bottom of the belly and groins; there is chillness and a Fever after it, fainting, weak, swift, unequal pulse; there is foot in the Urin. Sometimes the belly inflamed, or she voids blue or black clods of Blood.

It is bad of it self to have any thing left after Child-bearing, and worse if it stays long, and grows melancholic; therefore it is a cause of many diseases. *The Prognostic.*

First, endeavour to evacuate the blood from the Womb by Frictions, Ligatures and Cupping; if they will not do, open a vein in the foot. *Gal. 1. epid. com. 3. 1. 21. The Cure.*

Then open the passages with external and internal means; anoint the Belly with loosning Oyls, or foment thus: Take Lilly-roots, Birthwort, Briony, Angelica, each half an ounce; Mercury, Mugwort, Penny-royal, Savin, Calamints, each a handful; Tansey, Chamomil, and Elder-flowers, each half a handful; Fœnugreek and Linseed, each two drams; bruise them grossly, and put them in a bag, and boyl them in Water and wine; lay it to the Privities and bottom of the Belly.

O

Give

Give emollient Clysters; and if some days are past, purge with Agaric, Rhubarb, Senna. Or, Take Lilly-roots, *Althæa*, each half an ounce; Birthwort two drams, Pellitory, Mercury, *Althæa*, each a handful; Calamints, Chamomil, Elder-flowers, each two pugils; Fænugreek and Linseed, each two drams; boyl them to ten ounces strained, add Oyl of Dill, Lilies, each an ounce, *Hiera simple* half an ounce, Oyntment of Sowbread three drams, make a Clyster.

Or give Pessaries that provoke the Terms.

Give things to melt and attenuate the Blood. As Take opening Roots three drams, Bettony, Maidenhair, Endive, Schenanath, each two pugils; Anise, Fennel-seed, each a scruple; red pease a spoonful; boyl them to a pint and a half, add Cinnamon water two drams, syrup of the five Roots three ounces; give four ounces.

C H A P. VII.

Of too great a flux of Blood after Child-bearing.

The Causes. **T**Hat is too much which makes weak.

It is Blood abounding which hath been gathered nine Months in the Womb.

The Signs. It is thick, or spends the Spirits, and weakens. There is loathing of meat, pain in the Hypochondria, Belly-ach, weak and often pulse, dark sight, noise in the ears, fainting and Convulsion.

It is dangerous when long, and with fainting and Convulsion. Therefore observe the Pulse, lest she die suddenly.

The Prognostic. See what Strength she hath, and stop it not suddenly. If it be not very great,

Hipoc. 5. appar. 55. order a diet of roasted Hens basted with red Wine, or Pomegranate, of Starch, Almonds, Rice, Quinces. Conserve of Roses, steeled-water, and make Revulsions, use gentle things, and strengthen the loose passages.

Anoint

Of the pain after Travel and Torment, &c. 307

Anoint the Belly with Oyl of Roses, Mirtles, cup under the breasts and sides without scarification. Apply a Cataplasin of red Roses, Bole and Rose water to the Liver.

Then use stronger, and give a higher diet often in small quantity, and give Syrups to stop Blood. As, Take old Conserve of Roses two ounces, of Tormentil an ounce, of Quinces without spices half an ounce, bole, red Coral, each half a dram; with Syrup of Currans and Coral, make an Electuary.

Anoint the Belly with the Oyntment of the Countess, and other Astringents; or use Astringent Fomentations; or let her take into the Womb a Fume of Maltich, Frankincense, red Roses, &c.

Then open a vein in the Arm, and let Blood by degrees. See Sect. 2. Chap. 6. *Of Overflowing of the Terms.*

C H A P. V.

Of the pains after Travail, and Torments in the Belly.

These are not in the Body, and bottom of the Womb, but in the vessels and membranes by which the womb hangs, and that goes to the Sides and Belly.

They are from a constant labour in Travail, when the bottom of the Womb is prick'd to send forth from cold air let into it, or clotted blood detained, or sharp Blood sticking to the Womb, and pricking it.

They are in the Womb it self; you may know if they came from cold by what hath been done, and clotted blood will manifest it self.

They weaken much, and are very troublesome, therefore they must be abated.

First, take away the cause, or abate the pain, and make that which hurts the Womb fit to be evacuated by these Pills.

Take Cinnamon a dram, Saffron a scruple, Diacymini, Diagatungal, Zedoary, each half a dram, make a Powder,

Powder, give a dram in Penny-royal or Cinnamon-water.

Or, Take Cummin-seed steeped in Spirit of Wine and dried again, a dram, Ameos seed and Ginger, each half a dram; Cinnamon a scruple, Castor half a scruple, make a Powder. If she faint, add Cordial-water. As Take Diacyminum a dram, Diamargariton frigid, Citron-peels, Zedoary, each half a dram, make a Powder.

If she be choleric, or the humor thin and sharp, cure it as Cholic from Choler. As, Take Syrup of Violets, Borage, each an ounce, Mucilage of Quince-seeds made with Violet water half an ounce, water of Borage, Scorzenera, each two ounces; give it at twice.

Extenuate the humours, and loosen the passages outwardly. Take Bean flour, Fænugreek and Linseed, each an ounce; Chamomil-flowers and Cummin-seeds, each half an ounce; boyl them in Oyl of Lilies for a Cataplasm.

You may fume the Womb with Decoctions of Herbs.

CHAP. VI.

Of the tearing of the Vulva to the Arse, and coming forth of the Womb, Inflammation, Ulcer, Suffocation, and falling out of the Fundament.

Par Sect. **T**HE tearing is in hard travail, when the
1. Cap. 1. Mother is tender, and the Child great, of which before.

Part. 1. The Womb comes forth from the violent
Sect. 2. extraction of the Child or After-birth, by
Chap. 15. which the ligaments are stretched. The
fic Cure is mentioned, but you must not hinder the after-flux by astringents, let her therefore rest, and lie on her back, with her feet drawn up, with sweets to her Nose, and stinks to the Womb, so the Womb will be retained, and the flux continued; after this is past, you may use Astringents.

If

If there be Inflammation from hard Travel, hinder not the after-flux of Blood by Coolers.

If it turn to an Ulcer, let the after-flux flow, and then cure it.

Suffocation after Child-bearing is from the stinking after-blood, which sends up stinking vapours which kill many. It is cured by Friction of the Legs, Ligatures and Cupping with Scarification, applying stinks to the Noife, as Castor, Partridge-feathers burnt, Rue. And apply sweets to the Privities.

You must cure the falling out of the Fundament from straining in delivery, as formerly shewed.

C H A P. VII.

Of Watching, Doting and Epilepsie of Women in Child-Bed.

THese are from the motion of the Blood and humours when the after-blood flows not kindly, and there is a Fever, of which in the first Book. And from vapours sent from the Womb, there is an Epilepsie, which is cured by Revulsion of vapours and humours downwards, and perfect evacuation of the after-blood, which done, all these Symptoms cease.

C H A P. VIII.

Of the swelling of the womb, Belly and Feet after Child-bearing.

IT is commonly from cold gotten into the Womb, and the Belly sometimes swells, as if there were another Child.

It is cured by hysterical or Mother-Fomentations, or with the skin of a new slain sheep and hard Wine; if in travel they keep a bad diet, or drink too much, the humours go into wind; and if they fall into the Legs they swell, then take heed of much drink; and after the flux

is past, make Evacuation with things that expel Wind. As, Take Coleworts and Chamomil, each as you please; boyl them in wine, and foment the parts. Or, Take Wormwood, Southernwood, Bettony, Calamints, Origan, Chamomil-flowers, Aniseeds, Rue, Caraway, as much as will serve for a Fomentation for the Feet.

C H A P. IX.

Of Vomiting, Leosencess, Belly-bound, and not holding of Urine in Women in Child-bed.

THEY cast up a crude and indigested meat sometimes, from weakness of the Stomach by consent from the Womb, or from the humours that come to the Stomach, from the parts near the Womb; when the after-flux doth not flow, they sometimes vomit Blood, or when it is disordered. For the Blood not getting out, goes to the great Veins and Liver, and in its hollow part, by plenty and sharp it opens the Veins, and it gets into the Stomach. Sometimes a Vein is broken from hard Travel.

Hip. 1. de morb. mul. It is bad of what cause soever it comes; for the strength will fall, and there will be no matter to make Milk of, if the food be vomited. If other humours, they may cause a Fever by their motion. If the Blood be vomited from a Vein of the Liver broken or opened, a Dropsie is to be feared; therefore stop it, whatsoever it be in this case. If it be of the meat, give that which will be easily digested, that oppress not the Stomach, which must be strengthened.

If bad humours are vomited up, stop it not so soon, but cleanse with gentle Medicines, and open the way by stool.

In vomiting Blood make Revulsion to the lower parts by rubbing, cupping them, or bleeding in the Arm or Ankle, and provoke the After-flux.

The flux of the Belly is dangerous if it be great, for it weakeneth, and threatneth to bring a Dysentery, or Tenesmus, or Sneezing. Nor is it safe to stop it presently, lest you stop the After-flux with it. If it be from food not well concocted, let her keep a better diet, and let the Stomach be strengthened outwardly. If this will not do, give internal remedies, so that they help the Stomach, and hurt not the Womb; as the Decoction of Barley, Syrup and Honey of Roses. Give Clysters also to temper the sharp humours and cleanse.

Or give Syrup of Roses, Pulp of Tamarinds, or Rhubarb. And Astringents of Roses, Plantane, Tormentil, Quinces, Coral, and the like. If they be wholly stopt, the Belly must not be bound. But first give Rhubarb and Astringents outwardly, and provokers of Terms.

Also the Belly is bound in Women in Child-Bed, then give a Suppository of Soap or Honey, and after four or five days, give Emollient Clysters, and Manna or Cassia.

If they cannot hold their Urine after hard Travel, use a Bath of Bettony, Sage, Bayes, Rosemary, Penny-royal, Origan., Stachas, and presently after anoint with this: Take fat Puppy-dogs boyled in Oyl of Worms, Lilies, and Foxes, till the flesh fall from the Bones; then take the Fat, and add Frankincence, Storax, Calamite, Benzoin, Opopanax, Mace, each a dram; Oyl of Nutmegs by expression half a dram, with Goose-grease and Wax make an Oyntment.

C H A P. X.

Of the Wrinkles of the Belly after Child bearing, and mending of the largeness of the Privities.

After the fourth Month, Women prevent wrinkles by carrying a Clout upon the Belly, dipt in Oyl of Sweet Almonds, Jesamine, Oyl of Lilies to loosen the Skin, that it may stretch better without Clefts.

If the Belly be already wrinkled, Take *Sheeps-suet,*

Tetrabl. 4. Goats-suet, Oyl of Sweet Almonds, each
Serm. 4. 112. an ounce; Sperma Ceti two drams, with
 Wax make an Oynement. After the
 flux is past, add Oyl of Mastick, or Roses;
 or make *Ætius* his Cataplasm.

C H A P. XI.

Of Fevers and acute Diseases in Women in Child-Bed.

THEY have often continual Fevers The first is
 the Fever of Milk about the fourth or third day
 from the motion of the Blood from the Womb to the
 Breasts; it is not of many days continuance, and is not
 dangerous.

But take heed you mistake not a putrid Fever for a
 Milk-Fever, for labour and pain sometimes inflame the
 humours, and cause putrefaction; and though the
 Symptoms appear not the next day after delivery, yet
 there may be the beginning of putrefaction from
 the heat of the humours in Travel, especially if the af-
 ter-flux be stopt, from which time you must count the
 beginning of the Diseases. For a Fever cannot be long
 concealed, nor the motion from Travel last long; there-
 fore it is probable the motion is ceased, and the Fever
 comes of another cause, which I shall declare presently.

The Causes. They are the stoppage of the After-
 flux, or the diminishing of it, or the
 foul humours that were gathered in the
 time of being with Child, and stirred in Travel. Too
 great purging of the After Blood or Lochia signifies Ca-
 cochymy, or a Fever that will come long
Hippocra. 1. after Travel. If the Lochia flow not
epid. tex. 21. in due time, or be stopt, then the Blood
 and foul humours go back to the great
 Veins and Liver, and make a putrid Fever, or inflame
 those parts.

The Signs. A Fever from Milk comes the fourth
 day, and there is heaviness of back and
 shoulders,

shoulders, and the Lochia flow well, if not, there is the sign of a Fever. If the humours putrifie in the Womb, there is foul stinking matter voided, the Belly is swollen, and is pained when touch'd. If the Fever be not from Milk, and the Lochia flow, it comes from bad humours, especially if when she was big with Child, she kept not a good diet.

A Fever from Milk is without danger, *The Prog-*
and ceaseth the eighth or tenth day; that *nostic.*
which comes from suppression of the Lochia or After-flux, is dangerous and often deadly, except there follow a flux of the Belly. If black stinking matter flow from the Womb, they escape: If the Fever come from a Cacochymy before Delivery, it is worse, because it argues much humours, which Nature cannot discharge by the After-flux, and the strength is dejected by hard travel.

A Fever from Milk requires only good *The Cure.*
diet, and sweating must not be hindered, for it cures. That which is from stoppage or diminishing of the Lochia, must be cured by provoking the after-flux, or by another evacuation instead of it; as purging, bleeding in the foot to provoke the flux, or by scarifying the Thighs and Legs, after cupping, while the time is, that the after-flux should not be afterwards. For if that time be past, if Strength permit, open a Vein in the Arm, and bleed plentifully.

For purging; some purge them in a *Valer. lib. 5.*
Pleurisie after the seventh day, but be- *obs. 10. merc. 4.*
ware by reason of the weakness after *de morb. mul.*
travel; and because purges may hinder *c. 1.*
the after-flux, which is dangerous, it is good to evacuate only by the Womb; but if the flux of Blood cease, and Nature would purge something from the Womb, you may give a gentle purge of Rhubarb, Cassia, Manna, Syrup of Roses, Senna.

Alterers are thus to be ordered: Avoid too cold and sharp things, lest the evacuation by the Womb should be disturbed by cold things.

The Diet. Let it be thin in the first days of lying in, then thicker, and so increasing; take heed of too much drink, especially of cold drink.

Quest. what Veins are to be opened in women that lie in, and have a Pleurisie?

They have Symptomatical Fevers; also from Inflammation of the Pleura, Jaws or Liver; because some of the foul humours are sent to some private part, and make an Inflammation, to which the Fever is joyned, and the causes are as before mentioned.

If there be a Pleurisie, she is in great danger. The Question is, Whether she must bleed above or below? I say thus: First, this Fever is not properly Symptomatical, but primary, and hath the inflammation its associate, while nature sends part of the matter to the Pleura.

Secondly, Note, That Nature is in error while she sends the vitious humours, which she should expel by the Womb, to the Pleura.

Thirdly, Note, That the vitious motion of Nature is not to be helped; therefore which should be done, if you should presently open a Vein in the Arm; but the Blood is to be voided by the Womb, which is Natures way.

Fourthly, If the Pleurisie be not abated by opening a Vein in the Ankle for revulsion, but the Symptoms continue or increase, you must not continue to open the Veins beneath, because they evacuate not from the part afflicted, which is necessary in such a dangerous disease. It is a sign that the matter is fastned to the part, that it cannot again be brought to the Womb by revulsion. Therefore then you may open a Vein in the Arm on the same side, to evacuate and drive the Blood from the part or thereabout, or she will be in danger of Death.

And fear not, that Nature will be taken from her ordinary motion towards the Womb thereby, for the Vein that was opened in the foot, prevented that; and if you fear any danger, you may prevent it by frictions and cupping of the Legs, while you let Blood in the Arm.

And

And you may give Clysters, that may cause the humors moving upwards, to come down, and loosen the passages of the Womb, that Blood may flow out the better.

As, Take *Pellitory of the wall, Mallows, Althea, red Coleworts, each a handful; Chamomil flowers half a handful, Fennugreek and Linseed, each half an ounce; boyl them in Water, to a pint strained, add lenitive Electuary an ounce, Diacatholicon or Cassia half an ounce, Oyl of Violets two ounces, make a Clyster.*

If the Fever abate, and the time of the flux of the *Lochia* be past, give a gentle Purge.

Cure the rest as an ordinary Pleurisie, only take heed that while the after-flux lasts, you give no binding Medicine.

Also she may have a *Quinzy* while she lies in, while the vitious matter flows to the Jaws. The Cure of which bleeding is to be done as in the Pleurisie, but the rest is to be done as in the *Quinzy*.

And if the Liver be inflamed by the motion of the humours to it, you must bleed as in the Pleurisie and *Quinzy*. Yet it is not so needful in the Arm as in the Pleurisie, by reason of the greater distance of the Liver from the Arm, for the Pleura and the Breast are nearer, and consent more with the Arms, but the Vein in the Leg is nearer to the hollow Vein, as the distribution of the upper Veins to the Arms.

The rest of the Cure of the Inflammation of the Liver, is in *Lib. 3.* only observe that you must not use too great Coolers or Binders in Women in Child-Bed, but things that are of thin parts, lest the flux called *Lochia* or After-Blood, should be stopped.

BOOK. IV.

S E C T. I.

Of Diseases of the Breasts.

C H A P. I.

Of the encreased number of Breasts, and greatness extraordinary.

*Card. l. 8.
c. 43. de. re-
rum varice
Cabrol.
obs. 7.*

THough Nature hath ordained two in all Women; yet some have Breasts like Men; others have had two on each side that had Milk.

The figure of the Breasts is round, pointed at the Nipple a little, it ought not to be soft nor hard, but of an indifferent bigness; and it is better they be indifferent, though they hold not so much Milk, lest they be subject to Cancers and Inflammations, and when they are too big, they have not a temperate heat.

The Causes of over-great Breasts, is much Blood, and the strength of heat attracting and concocting it; these are remote causes, but the immediate cause is the largeness of the passages and looseness, which is in the first conformation, and furthered by idleness, much sleep, and few Terms, and often handling of the Breasts, by which the Blood and the Heat is drawn to the Breasts.

It is easier to keep them from growing great, than to abate them when too big; with good Diet and Topics that repel by cooling, and binding, and drying. As, Take Mirtle-leaves, Horsetail, Plantane, Mint, red Roses, each a handful; Pomegranate flowers two Pugils; boyl them in red Wine, and Vinegar, and with a Sponge apply it to the Breasts, and let it dry; or apply Hemlock bruised with Vinegar.

Or,

Or, Take Powder of Comfrey-roots two drams, Pomegranate-flowers, red Roses, Frankincense, Mastich, each half an ounce; Barley-flour, red Oaker, each an ounce and half; with Rose-water, the white of an Egg, and a little Vinegar, make a Cataplasm. These may be laid to the Breasts, and under the Arm pits to astringe the Vessels, and hinder the Blood from flowing to them.

Hemlock, Henbane and other Narcotics are forbidden, because they weaken the natural heat, and hinder the breeding of Milk.

Dryers and Discussers are good in Women that have great Breasts after weaning, to consume the moisture. As, Take Bean and Orobus-meal, each two ounces and half; Comfrey-roots in powder half an ounce, Mints three drams, Wormwood, Chamomile flowers and Roses each two drams; boyl, and add two ounces of Oyl of Mastich, make a Cataplasm.

The Breasts are too little, when the flux of Blood to the Breasts is hindred, diminished, intercepted, revelled, or turned another way; or when the Blood is not drawn by the Breasts, as in a dry Liver-famine, much Labour, or in Watchings, Fevers, and other diseases that consume the Body. The same is when the radical moisture of the Breasts is consumed.

You must remove the cause that breeds it, and often friction will attract Blood, and foment with warm water, in which Emollients have been boyled with White-wine, and then anoint with Oyl of sweet Almonds, or of Indian Nuts.

Loosness of the Breasts is cured by Astringents.

CHAP. II.

Of the swelling of the Breasts with Milk.

When the Milk carrying Veins are too full, the Breasts swell all over, or in part, and are pained by stretching, and red. Sometimes the Milk congealeth, and is a hard Tumor.

The

The cause is abundance of Milk or Blood that makes it, or the weakness of the Child that cannot suck, or because he is weaned.

It often ceaseth without Remedies. Sometimes it is an inflammation, or the Milk hardens to a tumor.

You must hinder the breeding of much
The Cure. Milk of which hereafter, and consume that which is bred; in Women that give suck, the Child will draw them, or a Puppy. Or use a Glas to suck with; they which will not give suck, may use this: Take *Barley-meal, of Lentils, Althea-roots, Chamomil-flowers and Mints, each half an ounce; Agnus castus-seeds two scruples; boyl them in Wine, add a little Vinegar, Oyl of Dill two ounces, make a Cataplasim.*

C H A P. III.

Of Inflammation and Erysipelas of the Breasts.

Sometimes the tumor in the Breast is inflamed from Blood; for though plenty of Milk cause an Inflammation, Blood is the immediate cause; for Milk, as it corrupts and grows hot, increaseth pain, and so the Blood staying in the small capillar Veins, being out of the Vessels, is hot, putrid, and inflamed. There are other causes, as strokes, falls, straitness of Cloaths, and other hurts of the Breasts.

A hard and red swelling shews Inflammation with beating pain, and a Fever.

The Signs. These Inflammations are commonly without danger, but because the Breasts are so loose, and have many kernels, and little heat, they turn to Cincers and Scirrhus.

If you fear a great flux of Blood will increase the Inflammation, let Blood in a Plethoric Body. But if it come from stopping of the Terms or After-flux, first open the Vein in the Ankle, and scarifie the Legs, then (if need be) open the Arm.

If

If bad humours coming to the Breasts, nourish the Inflammation, give a gentle Purge of Manna, Senna, and the like. If the Blood be too hot, or mixt with hot humours that help the motion of the Blood, use Alterers, as Lettice, Endive, Purslane, Plantane, Water-Lilies, and the like.

Use Repellers after these, but such as are weak and not too cold, as a Clout dipt in Water and Honey, with Oyl of Roses applied to the Breasts. Or, Take Lettice, Purslane, each a handful; red Roses half a handful; boyl them in Water, add Vinegar two ounces, make an Epithem.

To be a skillful Physician, study my *Sennertius*, *Platerus*, *Riverius*, *Bartholinus*, and *Riolanus*, of the last Edition.

Or, Take Nightshade, Lettice, each a handful; boyl them, stamp them, and add Barley-meal two ounces, powder of Chamomil-flowers half an ounce, Oxymel, Oyl of Roses, each a dram; make a Cataplasim.

When the beginning of the Inflammation is past, add discussers with your Repellers. As, Take White Bread crumbs, Barley-flour, each an ounce and half; Bean and Fœnugreek flour, each half an ounce, powder of red Roses and Chamomil flours, each two drams, boyl them, add Rose-vinegar an ounce, Oyl of Roses and Chamomil, each an ounce, make a Cataplasim.

At length use only Discussers. As, Take Bean flower, and of Lupines, and of Fœnugreek, and Linseed, and powder of Chamomil-flowers, each an ounce; make a Cataplasim.

If the matter grow hard, use Emollients and Attenuaters. As, Take Mallows a handful, boyl them till they are soft, add powder of Linseed, Althæa and Chamomil-flowers, each an ounce; boyl them again, and Oyl of Jasmine an ounce, make a Cataplasim.

If it tend to suppuration, lay a Plaster of Diachylon. Or, Take Mallows and Althæa, each half a handful; boyl them till they are soft, stamp them, and add powder of Althæa roots two ounces, powder of Lime and Fœnugreek.

Fœnugreek seeds each an ounce; Leaven half an ounce; add Oyntment of Althæa two ounces, make a Catap'asin.

When there is matter, and the Impoſthume breaks of its own accord, it is well, otherwiſe open it with a Lancet, or ſome ſharp Medicine, and let out the matter, and then cleanſe it thus: Take Turpentine, Honey of Roſes, each an ounce; Mirrh a ſcruple. The Ulcer will be hard to be cured, except you dry up the Milk in the other Breaſt, by reaſon of much Blood that will flow thither to breed Milk.

Queſt. whether the Inflammation of the Breasts be from Blood alone, or from Milk alſo?

The Inflammation and Swelling in Women in Child-bed upon their Breasts, is from the afflux of too much Milk, and it is with redneſs and pain, and beating or pulſation; and it is not only from Blood, for tumors (as in other parts) are ſeldom pure or unmixed, but there are other humors with it. Therefore it is certain, that when the Blood is drawn by heat or pain, or comes of it ſelf to the Breasts, and begins to corrupt, the Milk alſo may be corrupted.

Of the Eryſipelas of the Breasts.

This Eryſipelas is from fright or anger, and it turns preſently to a Phlegmon, and is cured as the Inflammation of the Breaſt.

Lay no cold aſtringent Repeller, or fat things, but things that ſweat, as Harts horn, ſealed Earth; Carduus muſt be given with Elder-water, to diſcuſs that thin Blood that cauſeth the Inflammation. Apply outwardly hot a Pledget dipt in Elder-water.

C H A P. IV.

Of the Oedema of the Breasts.

THIS ſlegmatic tumor is in cachectic Women that have the white Fever; it is cold and white, and pits, becauſe the part is looſe and ſpongy.

Are.

Are a loose tumor, almost insensible of pain, *The Signs.* and the finger laid on, leaves a pit. It is larger when the Terms are at hand, and abateth when they are past.

If it come from a Cachexy, and a disease *The Prog-* of the Womb, it is dangerous; but it commonly ends by resolution, or dissolved. *nostic.*

The Cure is by dry and hot means; and if *The Cure.* it is from a Cachexy or want of Terms, they must first be removed; then use Topics that discuss and resolve, and strengthen, let them be but temperately hot, lest you discuss the thin, and leave the thick, which will cause a Schirrhus.

Make therefore Fomentations of a Lixivium of Vine and Colewort ashes, and Sulphur, or a Decoction of Hyssop, Sage, Origan, Chamomil flowers. Then anoint with Oyl of Chamomil, Lilies, Bayes. Or Take Barley flour, four ounces, of Linseeds, Fennigreek, Dill, Chamomil-flowers, each half an ounce; Althaa-roots an ounce, with Oyl of Chamomil and Dill make a Cataplasme.

C H A P. V.

Of the Scirrhus of the Breasts.

IF is a hard tumor without pain, from Melancholy gathered in the Veins that flows to the Breasts; or it is thick flegm dried. Sometimes both humors are mixed together, or more, which makes a bastard Scirrhus. And if burnt humors abound most, it turns to a Cancer; and if Melancholy be most, it is not a Scirrhus, but a Cancer.

There are two signs of a true Scirrhus, hardness, and want of pain, if it be fixed. *The Signs.* It is sometimes white, sometimes black or blew, as the humor is. If it be a bastard Schirrhus, there is heat and pain; and if they increase, it turns to a Cancer, and the Veins grow blew about, and begin to swell.

The

*The Prog-
nostic.*

The bigger and harder it is, the more hard it is to be cured. If hairs grow upon a Scirrhus, it is incurable, and it easily turns to a Cancer.

The Cure. After Universals, and the Cause is removed from the Womb, or the whole Body, let the containing cause be softened, made thin and dissolved. But beware of things. First, That the thin parts be not dissolved by too hot Medicines, and the thick left, for so it will be incurable, and as hard as a stone. Secondly, That you ferment not the matter by moistening Emollients, so that it turn to a Cancer.

The ancients either used none, or a drying or a moistening Medicine only. You must either use Moisteners and Emollients with Digesters by turns or mixed.

Foment with the Decoction of Mallows, *Inst. l. 50. Tit.* Althæa, Fœnugreek and Linseed, Brank-urine, and Chamomil-flowers. Then anoint with Oyl of sweet Almonds, Chamomil, Hens-grease, Veal-marrow, Oyntment of Althæa. Or apply this Cataplasim: Take *Althæa*, *Mallows*, *Brank-urine*, *Fennel-tops*, each a handful; boyl them soft, stamp them, and Barley and Bean-flour, Linseed, powder of *Althæa-roots*, *Chamomil flowers*, each an ounce. Or lay on the great Diachylon Plaister; and that of Frogs. Then sprinkle Wine upon a hot stone, and let the Fume be received. And apply a Plaister of Ammoniacum dissolved in Vinegar.

If it be a bastard Scirrhus, you may fear a Cancer. Then after Universals and Bleeding, take away the disposition of the Bowels that breeds black humours.

If you fear a flux of humours, use Oyl of Roses, and Juyce of Plantane; and if there be heat, stir them first in a Leaden Mortar, till they change their Colour, then add Ceruss, Litharge, each three ounces, with Wax make an Oyntment.

C H A P. VI.

*Of the Glandules or Kernels in the Breasts being swollen,
or of the Scrofula and Struma in the Breast.*

Celsus saith, The Struma and Scrofula *The Causes.*
in the Breast, are rare.

It is from a thick humor, flegm or melancholy. Struma is with pain sometimes, and is like a Cancer, or seems to turn to a Cancer, but continues many Years at a stand. But let the cause be what it will, it comes from the stoppage or disorder of the Terms, by reason of the great consent of the Womb with the Breast.

The Glandules or Kernels are to be felt, *The Signs.*
though not before, there is one great un-
moveable tumor, and the rest are small.

It is hard to be cured for two causes; the *The Prog-*
earthiness of the matter, and the deep lying
of it. They which are near the skin, are
easily dissolved. *nostic.*

After purging and bleeding, use Emollients *The Cure.*
and Discussers that are strong, as in Schirrhus.
Take Orris roots three ounces, boyl them in Oxymel,
stamp them, add Turpentine, Oyntment of Althæa,
each three ounces; Mucilage of Fænugreek seed an
ounce.

Or, Take roots of Althæa two ounces. Briony-roots
an ounce, Orris-roots half an ounce; boyl them soft in
White wine, stamp them, add Ammoniacum dissolved in
Vinegar, and Bdellium dissolved in Winee, each an ounce;
with Pitch and Wax make a Plaister. If it cannot be
discussed, suppurate or cut it, but this is troublesome and
dangerous.

C H A P. VII.

Of the Cancer of the Breasts.

6. *Aph.* 38. **H**ippocrates saith, That an occult Cancer is better not cured than cured; for if cured, they presently die, but if not they live long. Many Women have lived long with good order of diet, having a Cancer, as if they had no disease, so saith *William Fabricius*, and that if the Cancer be not Ulcerated, they may live forty Years without pain; *Cent.* 3. and if you lay on Emollients and Suppuraters, *Obs.* 87. they die in half a Year.

The Causes. The Breasts are spongy and loose, and therefore Cancers breed often there, but the cause is from the Womb, when they are of a hot and dry constitution with burnt Blood, and when the Terms stop, and then the humors flie to the Womb and make a Cancer, either-with, or without a tumor aforegoing.

The Signs. A Cancer that ariseth of it self is hard to be discerned at first, for it is a little tubercle, no bigger than a pease, and grows up by degrees, and spreads out roots with Veins about it. And when the skin is eaten through, it is a stinking Ulcer, and the Lips are hard, and the matter black.

The Prognostic. It is hardly or never cured, because the black humor that causeth it, is very troublesom, and hath a peculiar malignity, which is fermented and made worse with Emollients and suppuraters, which loosen the Vessels, and dilate them, so that the humors flow easier to the part, and the corrupt humours get easier to the parts adjacent, and infect them.

The Cure. A Cancer not Ulcerated, is to be let alone, by the counsel of *Hippocrates*. But let Blood and purge melancholy often. But use no Topicks that may rot or provoke that part, but things that by Experience take away pain; as Nightshade

shade-water, Snails boyled, and Frogs in Oyl, and with ashes of Frogs made into an Oyntment, or Medicines of Lead.

As, Take Oyl of *Roses* two ounces, juyce of *Nightshade berries* an ounce and half, *Ceruss* washed, *Sugar of Lead*, each a dram; *Pompholygos* half an ounce; mix them in a *Leaden Mortar*, till they are thick.

Or use *Cray-fish* ashes, and the ashes of the inward rind of an *Ash tree*, or *Herb Robert*.

Arcaeus teacheth how to cut them out, and then burn the part, if they be deep and ulcerated. But *Fabricius* shews, that you must burn after to consume the reliques and stop the blood; after it is cleaned, Take *Herb Robert*, *Verbascum* or *Moulin*, *Scabious*, *Caprifolium*, or *Honey suckles*, *Dill*, *Mans grease*, each equal parts; burn them, take three ounces, and with six ounces of *Nightshade-water* in a *leaden Mortar*, mix them.

Lib. 2. De
cur. vulner.
c. 3. Cent. 3.
Obs. 87.

After cutting out the root, purge melancholy often, and provoke Terms or Hæmorrhoids, lest it return.

Give Treacle, Mithridate, with juyce of *Borage*, *Sorrel*, *Cray-fish-broath*, and *Asses-milk*.

This Water is good against all Cancers.

Take *Moulin-roots*, *Clowns* all heal, each two ounces; *Dropwort*, *Ceterach*, *Herb Robert*, *Agrimony*, *Tormentil*, *Scabious*, *Avens*, *flaxweed*, each a handful; *Nettle-seed* three drams, *Elder* and *Rosemary-flowers*, each a pugil; boyl and sweeten them with *Sugar*. Foment, and wash the Cancer with one part of it, and let the dreggs be applied as a Pultis.

Ant. Chal.
meteus.

Fuchsius his blessed Powder. Take *white Arsenick* that shineth not like glass an ounce, powder it; pour *Aqua vite* upon it, and pour it off, add fresh *Aqua vite* every third day for fifteen days. Then Take roots of great *Dragons* gathered in July or August, sliced and dried in the wind, two ounces. Thirdly, Take bright clear *Soot* of the *Chimney* three drams, make a powder. Keep it close stoppt in a glass, the older the better, use it not till after a year.

For

For a pallative Cure, keep it from increasing, and take away pain with this Water. Take *Scrophularia-roots*, and *Herb Robert*, each a handfull, *Lambs-tongue*, *Night-shade*, *Bugloss*, *Borage*, *Purslane*, *Eye bright*, *Betony*, each half a handfull; a *Frog* and two whites of *Eggs* with *Quince seeds* and *Fœnugreek*, each an ounce; *Rose* and *Eye-bright-water*, each a pint; distill them in a leaden Still.

Lib. 6. Use not Cancers as other Ulcers, for Emol-
c. 30. lients, Healers and Drawers exasperate and kill with great pain.

C H A P. VIII.

Of Ulcers and Fistula's of the Breasts.

After Universals, dry up the milk, and if the Breasts hang down, bind them up, that the humors flow not down, and move not the Arm on that side. Then cleanse it with Decoction of *Rhaphontick*, *Zedoary* and *Agrimony*. Heal thus: Take strong *Wine* five quarts, *Rheris obsoniorum*, *Cyprus nuts*, each four ounces; green *Galls* two ounces: boyl them to the Consistence of Honey. If you fear a *Fistula*, enlarge the Orifice, and take away the *Callus*, and heal it as an ordinary Ulcer.

C H A P. IX.

Of straitness of the Passages of the Breasts.

When the Veins and Arteries are not wide enough to contain blood to be turned, there is no milk.

They are stoppt by thick humors, as the
The Causes. vessels of the Womb are, the cause is the stoppage of the terms, or hard tumors in the Breasts that stop or press.

When the nipple hath no hole for the Child to suck, it is from the birth, or a wound or a scar after an Ulcer.

There

There is little Milk, and the Breasts pine. If the Breasts swell, and Milk cannot be suckt out, the fault is in the Paps, or the veins of Milk.

The Signs.

An obstruction from gross humors may be cured. If it be from a Schirrus or Scar after an Ulcer, it is curable, and so the Nipple born without a hole.

The Progno.

If it be from thick humors, or blood, attenuate it with proper things, as Fennel, Dill, Parsley, Anniseeds, Pease, Rocketseed, or Earth-worms made into a Cataplasim or Fomentation. Often rubbing of the Breasts, opens the Milk-veins.

The cure.

CHAP. X.

Of strange things bred in the Breasts.

HAirs, Stones and Worms have been found in the Breasts. A Worm breeds from putrid blood, and is like a hair; the same may be in the back and navel, as I shewed. And a good Author writes, That a Woman pained in her Breasts, could not be eased till Imposthumes broke, and worms came forth.

*Bald. Rom-
jaus miscel.
epist. 10.
Lib. de oc-
cult. na.
mira. c. 12.*

Levinus Lemnius saw Stones that grew in the Breast.

CHAP. XI.

Of the Diseases of Nipples.

They are either wanting, or lie hid one or both, which hinders giving suck. If it be from the birth, it is scarce cured, and also when the Nipple is eaten off by an Ulcer.

When they come forth first, use a sucking Instrument, and then apply Puppy-dogs, to suck.

*Amatus Lusit.
cur. med. cent.
5. Cur. 31.*

If there be no hole from birth, or ulcer healed, it is incurable; if it be a little, often sucking will enlarge it.

The clefts in the Nipples is an usual evil, and causeth great pain in Nurses; and if it continue long, it turns to foul Ulcers, that they cannot give suck.

To prevent this evil, in the two last months of being with child, wear two cups of Wax over the Nipples with a little Rosin.

They are cured thus, with Oyl of Wax, Mirtles, Oyntment of Lead, Tutty. Or, Take Tutty prepared a scruple, Allum half a dram, Camphire six grains, with Capons-grease and Oyntment of Roses make an Oyntment. Or,

Take Pomatum an ounce and half, Mastich a scruple, powder of Gum-Tragantb and red Roses, each half a scruple. Or,

Take Oyntment of Lead, Pomatum, each half an ounce; Frankincense, Bole each half a scruple; mix them.

When the Infant is to suck, wash the Breasts first with White-wine and Rose-water.

That the Child may suck without pain to the Woman, let her have a Tin or Silver Nipple, and cover it with the Pap of a new killed Cow, and let the Child suck that.

B O O K IV.

S E C T. 2.

Of the Symptoms of the Breasts.

C H A P. I.

Of want of Milk, and not giving Suck.

THere are many Causes of want of Milk, either there is little Blood to breed it, or the milk-making faculty in the Breast that makes Milk is not right, or the Instruments for blood-making are distempered. Some

Sometimes the matter is consumed by a Fever or fasting, when they loath meat, or from care or labor, evacuations, sweats, or loose Belly. Or from weakness of the Infant that cannot draw hard. Also sadness, fear, and the like, may hinder blood from flowing to the Breasts.

Milk is wanting when the Breasts are flaggy, and swell not, and little milk is sucked *The Signs.* out. The signs of the Causes thus: If it be from the Liver, there will be signs of its distemper; if from great evacuation that is known; the fault is known to be in the Breasts, if as oft as they lie in, they have no milk, and the Breasts are small and wrinkled; or if medicines to keep down the Breasts have been applied, she will tell you; or if it be from weakness of the Child, or passions of mind.

The inconvenience is little to the Nurse, *The Prognosis.* but great to the Child; therefore get another Nurse, or cure her.

To breed Milk, give things that breed *The Cure.* much and good blood, of easie concoction. Medicines to breed milk, are Fennel roots, and all green things that heat, and are not very dry, which are few; but infinite are they that hinder milk, as things hot and dry, and cold things.

These increase Milk, Roots of Smallage, Seeds of Parsley, Dill, Basil, Anise, Rocket, Earth-worms wash'd in juyce of Fennel and dried, or burnt in a pot a dram or two, fasting for some Mornings, or Crystal or Milk stone a dram,

Compounds are: Take green Fennel, Parsley, each a handful; Barley two pugils, red pease half an ounce; boyl them, and with Sugar sweeten them, or in Chicken-broath. Or,

Take green Fennel six drams, Barley two pugils, boyl them in Broath and strain them. Or, Take Fennel-seed six drams, Anise a dram and half, Rocket seed, half a dram; give a dram or two in broath.

Or, Take Cows Udder sliced, dry it in an Oven and powder it. Take half a pound of it, Anise, Fennel-seed,

each an ounce; Cummin-seed two ounces, Sugar four ounces, make a powder.

Hot Fomentations open the Breast, and attract Blood, as the decoction of Fennel, Smallage, or stamp Mints applied. Or, Take Fennel and Parsley green, each a handful; boyl and stamp them, add Barley-meal half an ounce, Githseed a dram, Storax, Calamite two drams, Oyl of Lilies two ounces, make a Pultis.

A Dropax and Synapism, or Plaister of Mustard, are good if often changed.

CHAP. II.

Of too much Milk.

THis is when much blood flows to the Breasts, and the Mother will not give suck, or weans the Child, for the Infant cannot suck it as fast as it breeds, when there is much blood, and good breasts that cannot make Milk.

*The Progno-
stic.*

Arist. 7.

De hist. ani.

c. 12.

The Cure.

If Milk be kept, and cannot be sucked out by the Child, there are swellings, inflammations, pains, curdlings and corruption. Children that suck much, if they be full bodied, have a Convulsion.

The first coming of Milk is not to be stopt, but when there is more than the Child can suck, it is abated with a slender diet of little nourishment, as Barley, Pot herbs, water. By letting blood or cupping, or by Repellers to the veins under the arms, above the breasts.

Mints, Calamints, Smallage, Agnus Castus, Coriander, Hemlock; to abate Milk, Mints and Smallage are doubted.

Mecur.

*Plat. Dios-
cor. differen-
tium.*

Compounds. Take Smallage, Mints, Mallows, each a handful; Fœnugreek, Cummin seed, each half an ounce; Chamomil, Melilot flowers, each a pugil; boyl them, and foment, add a little wine, to make a Pultis of them with Bean-flower and Oxymel.

Oxymel. Or, Take Cummin-seed, boyl them in Vinegar, and with a Sponge foment.

They which will not give suck, let them foment with this Decoction. Take Mallows, Bays, Fennel, Smallage, Parsley, Mints, each half a handfull; anoint after with Oyl Omphacine. Then Take Turpentine washed with Wine and Rose-water three ounces, Eggs too or three, Saffron a scruple, with Wax make a Plaister, with a hole in the middle, repeat it always before Supper.

If you fear inflammation by too great a flux of Milk, repel with a Cataplasim of Lettice, Water-Lilies, Poppies, Houfleck. Or, Take Turpentine washed with Mint-water three ounces, Cummin-seed, Orris, Mints, each half an ounce; Saffron a Scruple, with Wax make a Cerot.

CHAP. III.

Of Curdling, and other faults in the Milk.

IF it stay long in the breasts, the thin evaporates, and the hard remains, and hardens the kernels; hence are thick tumours, because the cheesie part of the Milk is apt to harden. Sometimes Milk is too thick or too thin, sharp, salt, or the like.

The tumour from Milk curdled, is *The Signs.* known by the plenty of Milk retained that makes clefts, and pain, and little tumors.

If curdled Milk be strong in the breasts, *The Prognostic.* it easily turns to an Imposthume and Inflammation.

To hinder curdling. Take Powder of Mints, Coriander-seed each two ounces; Oyl of Dill an ounce; with Wax make a Liniment. Or, Take Oyl of Mints, Chamomil, Dill, Rue, each an ounce. *The Cure.*

To dissolve curdled Milk, Take Fennel-roots, Eryngus, each an ounce; Mints a handfull green Fennel, half a handfull, aniseed a dram; boyl them to a pint, add Syrup of the two Roots and Oxymel, each two ounces. P 2 Fo.

Foment with the Decoction of Fennel, Dill, Southernwood, Chamomil, Melilot-flowers, Fœnugreek, Linseed, Parsley-seed, Smallage, or stamp them, or Mints with Butter, apply it. If it be hard, Take *Mints, Colewort, Bran, each a handful; boyl them in Vinegar, and apply them.*

Or, Take juyce of Smallage, Dill, Coleworts, each a handful; boyl them soft and bruise them, add powder of Myrrh, Orris, each two drams; Saffron a dram, Oyl of Rue an ounce, Vinegar an ounce and half, make a Pultis.

C H A P. IV.

Of Milk coming forth at wrong places.

Milk hath been known to come forth with the Urin, or by the Womb, by which passage is the doubt; the short way is from the Breast-veins to the Epigastric, and so from the Epigastric to the Hypogastric, and so to the Womb, rather than from the Pap-veins to the Breast-veins, and so the Hypogastric, and so to the Womb.

C H A P. V.

Of strange things coming forth of the Breasts.

*Schenkius, l. 2.
ex observat.
Bauhini, Amat.
Lusit. cent. 2.
cur. 21.*

Sometimes matter comes forth of the Nipples when they have long Ulcers, and after the Ulcer is healed it ceaseth.

Sometimes the Terms have come fourth of the Breasts at set Periods, of which *Hippocrates: when Blood comes forth at the Nipples, there is Madnes.* *Amatus Lusitanus* knew two Noble Women that were so, and not Mad. And *Hippocrates* doth not speak of the Terms, but of other blood that is hot, and flies to the Head, and causeth Madnes, and part of it goes to the Breast, and

and causeth pain and inflammation, which shews madness at hand.

It is cured by opening the Saphena in the *The Cure.*
Foot to revel the Blood.

C H A P. VI

*Of the change of colour in the Nipples, and
pain of the Breasts.*

THE change of colour in the Nipples, is not a sign of the loss of Virginitie, for they are blue in them that give suck, black in old Women, and in them that have known Venery, it is natural, and red as a Strawberry. Now because there is great consent between the Womb and Breasts, if the Womb be distempered, the Nipples are discoloured.

The pain in the breasts, is from stretching by much milk, and inflammation; or from corrosion and twitching from sharp matter, as in the Cancer and other Ulcers.

The cause of the pain is known from the distemper. If it be from much milk, it is a gentle pain. If from inflammation, it is stronger. If from a Cancer, it is very great.

How these pains are cured, is shewed in their Chapters.

BOOK IV.

Part I.

Of the Diet and Government of Infants.

CHAP. I.

Of the Choice of the Nurse.

THE blood that nourisheth the Child in the Womb, is turned into Milk to nourish him after he is born, because he can eat no solid meats. And because from weakness or a disease, the Mother sometimes cannot suckle her Child, she must have a Nurse of good habit of body, and red complexion, which is the sign of the best temper; and let her not differ much from the temper of the Mother, unless it be for the better; let her be between twenty and thirty, well bred and peaceable, not angry, melancholy, or foolish; not lecherous, nor a drunkard. Let it not be after her first Child, and let not her Milk be too old or too new, of ten months old at the most. Let her Breasts be well fashioned with good Nipples, that the Child may take them with pleasure.

Let her keep a good diet, and abstain from hard Wine and Copulation, and passions; these chiefly trouble the Milk, and bring diseases upon the Child. If there be a bad humour from high feeding in the Nurse, let her take a gentle Purge when she gives not suck, except the Child be to be purged by the same.

Quest. Whether is an Infant better nourished by the Mother or by a Nurse?

Some say by a Nurse; others say, The Mothers Milk is more like the nourishment it had in the Womb, which is best, except she have a disease. For he that gave her strength to conceive, travel, and bring forth, will give her strength to play the Nurse, though she be weak. And honest Women will be very obedient to directions, for the good of the Child they love so dearly; of which *Ahavorinus*.

Lib. 12. c. 1.

C H A P. II.

Of the Conditions of good Milk.

IT must be neither too thick, or too thin, for too thick cannot be concocted, and the thin argues crudities. If it be dropt upon the nail, or a glass, and falls not easily off as water; if it stick too fast, it is too thick.

Let the colour be white; the more it differs from that, the worse it is. Let it be sweet, not sour, salt or bitter, or sharp. Let it neither smell burnt or sour, for then it will easily corrupt in the Stomach of the Child.

C H A P. III.

Of Curing the Faults in Milk.

THE usual fault is, when it is too thin by reason of plenty of Serum in the blood; this nourisheth little, and makes lean Children that fall into a Diarrhæa or Belly-flux. If it be too sharp, they are scabby.

Give hot and dry things, let bread be well baked with Anise and Fennel seed, *The Cure*: roast the meat, and give Rice and sweet Almonds; avoid Fish, Sallets, Summer-fruits, much Broath, use often exercise, and purge Serum or Whey, with Syrup of Roses and Mechoachan, or Rhubarb, it it be hot or choleric.

If serous humors come from the distemper of the Liver, amend that, and let cold and moist Breasts be amended with things hot and dry.

Of thick Milk.

It is from gross diet and drink, or from a hot and dry distemper in the Breasts that turns up the thin blood.

The Cure. Give flesh of good juyce, and easie concoction, Chickens, Kid, Veal, abstain from gross food; use moisteners and attenuaters, and if there be thick humors with the blood, let them be evacuated.

Of the sharpness, ill taste, scent and colour of the Milk.

There are divers tastes, scents and colours in milk from variety of diet. Therefore let a Nurse take heed of fryed Onions, and all sour, salt and spiced meats; and let her eat Sallets and Radishes, and the like. Let her not be passionate. Milk also is sometimes salt, sharp, choleric and melancholic.

This breeds dangerous diseases, as wringing in the belly, flux, watching, leanness, thrush and falling sickness.

Correct the Blood, and keep a good Diet;

The Cure. beware of things that corrupt the Milk, as sharp, salt things; avoid Anger and other Passions and Venery. Good Wine moderately taken ly such as have used it, takes away the ill scent from milk.

If these will not do, purge the Cacochymy or evil juyce, with Medicines proper for the humors offending.

C H A P. IV.

Of the Diet and Government of new-born Children.

THE best colour in a new-born Child, is redness all over the body, that changeth by degrees to a Rose colour; they who are white are sickly and short lived. It must cry clear and loud, which shews the strength of breath. Observe all the parts and figure, and passages diligently; let the Midwife handle it gently. Roul it up with soft Cloaths, and lay it in a Cradle, and wash it first with warm Wine; give it a little Honey before it sucks, or a little Oyl of sweet Almonds newly drawn, that if there be any filth contracted in the Stomach from the Womb, it may be cleansed, for there is black matter yellowish in the Guts, which if not voided, will cause an Epilepsie.

Keep it from cold Air, and not too hot; nor in too great light; set not a Candle behind it at the head, nor let it see the Sun, lest it be squint-ey'd. Let it not be frighted, nor left alone sleeping or waking, lest it receive hurt.

Let it sleep long, carried in the Arms often, and give it the dug, but fill not too much his Stomach with Milk. After four Months loosen the Arms, but not the Belly, and Breast, and Feet, but keep them rouled from cold above a year. Let it be often cleansed from the Excrements of the Belly and Bladder, lest they cause itching or pain, or excoriation.

A little crying empties the brain, and enlargeth the lungs, and stirs up natural heat; but let it not cry too much, for to prevent Catarrhs and Ruptures; but it doth not least hurt before sucking, and after Concoction.

The first months, let it only suck as often as it will, so the Stomach be not over-charged. Give it change of breasts, sometimes the right, sometimes the left. Afterwards make a Pap of Barley bread steeped in Water, and boyled in Milk. Let strong Children have it betimes, and not suck an hour after, thus it must be nourish'd till it breeds Teeth.

C H A P. V.

*Of the Diet of an Infant from breeding of Teeth,
till it be weaned.*

When the Teeth come forth, by degrees give it more solid food, and deny it not meats, such as are easily chewed. When it is stronger, let it not stand too soon, but be held by the Nurse, or put into a Go-chair, that it may thrust forward it self, and not fall.

In places where bathing of Children it is used, let it be washed twice a week, from the seventh month till it be weaned.

C H A P. VI.

Of weaning of Children.

Wean it not till the Teeth are bred; lest when the Eye-teeth come forth, it causeth Fevers, and ach of Gums, and other Symptoms.

The strong Children must be sooner weaned than the weak, some in the twelfth, some in the fifteenth month. It is good to wean them at a year and half, or two years old; but give it not suddenly strong food, but bring it to by degrees while it sucks.

It is best to wean in the Spring or Fall, in the increase of the Moon, and give but very little Wine.

C H A P. VII.

Of Childrens Diet after Weaning.

13. Aphor. 13. **F**OR seven years the Diet must be such as nourisheth and causeth growth, for Hippocrates saith, *They cannot endure to fast, especially if they be witty.* Keep them from passions, sorrow and fear; and cocker them not, but keep them to reason. Let them play to temper the affection, but so as not to hurt the body.

B O O K

BOOK IV.

Part 2.

Diseases and Symptoms of Children.

CHAP. I.

Of Infants Diseases in General.

Hippocrates divides their Diseases according to their Ages: In new born Children there are Ulcers in the Mouth, Vomiting, Coughs, Watchings, Fears, Inflammation of the Navel, 5. Aphr. 24. Moistness of Ears. At breeding of Teeth the Gums itch, and there are Fevers and Convulsions, and a loose Belly when they breed the Eye-teeth. When they are older, the Tonsils are inflamed, the Vertebrae in the Neck are luxated inwardly; the Breath short, they have the Stone or round Worms, or Ascarides, Warts, Satyrism or standing Yards, Stangury, Seruma's, and other Swellings: Aphor. 25. Aphor. 26.

They have other Diseases at other times, as Meazels, Small-Pox, the Ligament of the Tongue is too short, chafing.

In the Cure use not strong Remedies, nor bleeding, nor purging, but Suppositories and Clysters. As Take Violet Leaves, Mallows, each a handful; flowers of Chamomil and Violets, each a pugil; boyl them to four or five ounces strained, add Syrup of Roses half an ounce, or six drams, Oyl of Violets half an ounce, make a Clyster.

If it need other Physick, give it to the Nurse, for the purging force is sent to the Milk, as Hippocrates saith, If a woman take Elaterium or wild Cucumbers, the Child

is purged; but you must not give these to the Nurse, but gentle things will purge the Infant, if the Nurse take them.

C H A P. II.

Of Fevers in Children, Meazels, and Small-Pox.

THEY are subject to all sorts of Fevers, but they are chiefly a Fever from Milk which putrifies, and turns to choler, and inflames the humors. And when the Teeth break forth, the Gums are inflamed, they have watching and itching pain in the Mouth, and then Fevers.

The Signs. When Fevers come from corrupt Milk, they expel no Teeth, and there are signs of corrupt Milk, Belly-ach, many stools yellow and green. A Fever from breeding of Teeth hath its proper signs.

The Prog- These Fevers cease when the cause is removed; but if corrupt Milk last long, *nostic.* it is dangerous.

The Cure. A Fever from corrupt Milk is, commonly from Choler; therefore give cold moist things to the Nurse, as Lettice, Endive, Emulsions of the four great cold Seeds, Barley cream. Give no Wine while the Child is in a Fever. Purge the Nurse gently, with Manna, Cassia, Lenitive Electuary and Syrup of Roses.

Give alterers to the Infant, as Syrup of Violets, Sorrel, Citrons, Succory, Endive-water, and of Violet with Sugar.

Anoint the Back-bone with Mucilage of Quinces, Flea-bean, with Oyl of Violets, and a little Wax; lay Astringents to the Stomach. As, Take Oyl of Roses, Mastick, each half an ounce; red Sanders, Coral, each a scruple; with wax mix it.

If the Fever come from breeding of it, abate the pain, and give the Alterers, of which Chap. 14. *Of Breeding of Teeth.*

Of Meazles and Small-Pox.

There are Epidemical Fevers at certain *Lib. 4. De* times that cast out Meazles and Small Pox, *fabr. c. 12.* of which before. The cause is not only from the impurity of the Terms, but from the malignity of the Air, for they are more or less, as the Air is purer or impurer

Sometimes it is infectious, and the humors are so corrupt, that Worms breed under the scabs, and corrode the bones and internal parts, as hath been seen in Bodies opened, dead of this Disease.

If the Disease be very infectious, before there is a Fever, it is good to preserve by change of Air and Antidotes, when many die of it ; but when few die, it is not amiss to let them alone, lest they have it in a more dangerous time, for most will have it ; only give a gentle Purge, and fortifie Nature, that she may expel them.

If there be a Fever, use no more Preservatives, but labour to get them forth by Medicines mentioned, and defend the Eyes and Throat, and prevent deformity, of which before.

C H A P. III.

Of the Milkey Scab, Achores, and Favi.

TH E Milkey Scab is at the first sucking, the Achores are after. The Achores are Scabs not white, and the white Scab is not only in the Face, but all over the Body. The Achores are only in the Head, but they are cured alike.

They are all Ulcers chiefly in the head, with holes that run with matter constantly.

The Causes. They come from excrementitious humors, waterish and sharp, mixed of thick and thin, very salt. Therefore they are sometimes yellow, or white, or red, or black, but always salt, and biting and itching, that makes them scratch. They are gathered in the Womb, and from corruption of the Milk.

The Prognostic. The vulgar think they are healthful when they run, because Nature sends them forth, and if they strike in, they cause Diseases and Epilepsies. They cure in time themselves, but if the matter be very bad, it pierceth the Skull.

The Cure Dry these not rashly, so they disfigure not the face, nor hurt the Eyes. But drive them forth with Scabious, Carduus Water and Cordials. Use no Coolers, nor Astringents, lest the matter be struck in. Let the Nurse forbear salt and sharp, and spiced things and strong Wine. Prepare the humor with Borage, Succory, Bugloss, Fumitory, Hops, Polypody and Dock-roots. Then purge with Senna, Polypody, Epithymum, Rhubarb, and strengthen the Bowels. As, Take *Conserve of Borage, Bugloss, Violets, Fumitory, Succory each an ounce; Diarrhodon, Diamargariton frigid, Harts-horn, each a scruple; with Syrup of Giliflowers make an Electuary.* Let the Nurse take every day two drams, Or, Take
Harts-

Harts horn prepared two drams, Magistery of Coral a dram, Diamargariton frigid half a dram; give half a dram, or a dram of this Powder. Let the Child be purged with Manna, or Raisins laxative.

If you fear great putrefaction under the Scabs, and that it will turn to a scald Head, or eat the Skull; wash the Head with the Decoction of Mallows, Barley, Celandine, Wormwood, or with Althæa-roots boyled in Boys Urin, and Barley-water. And then anoint with Oyl of Roses, bitter Almonds, and a little Litharge. Or.

Take ashes of Mirtles and Nut-shells, each a dram; Tutty a dram and half, Butter washed with Rose water an ounce. Or, Take juyce of Beets, Celandine each an ounce; Hogs grease two ounces, Sulphyr a dram. Or, Take Ceruss, Litharge, each two drams; Pomegranate flowers and Agaric, each a dram; with Oyl of Roses and Vinegar, make an Oyntment; or wash with Soap, and then with the Decoction. When the Skull is bare, use Honey of Roses and Spirit of Wine, and after round Birthwort and Balsom of Peru, and Turpentine with Tobacco-water.

C H A P. IV.

Of a Scald Head.

IF Achores or Favi last long, or are ill cured, they turn to a Scald, which is a scabby Ulcer that corrodes the Skin and flinks; it is called *Tinea* or Moth which eats Garments as this doth the Flesh. Achores are moist Ulcers in the Head and Body. *Tinea* is a moist Ulcer in the Head only.

The immediate cause is a sharp and salt humor, melancholic from the Mothers Blood, or bad Milk; it infecteth others, by the colours or caps.

Some are like a bran or scurf, with scales; some are slimy, and when the

The Differences.

scab

scab is off, there appears red quick knobs of flesh, like the insides of Figs; some are malignant, some not; some new, some old.

The Signs There are dry Scabs in the Head, yellow or ash coloured, that run little, and that which is voided stinketh.

The Prognostic. It is hard to be cured. If it be new, or the matter yellow, or the like, it is easier.

An old Scald ash coloured, and black, is stubborn; after cure, the Hair will scarce grow there again, because the skin is so hard; if it will not grow red after rubbing, there is no hopes of Hair coming again.

The Cure. First, Take of the Scab with cleansers a little sharp; and because the humors make the skin dry and thick, moisten with Hogs-grease upon Beet or Colewort leaves. Or, Take *juice of Fumitory, Coleworts, Docks, and Elicampagne, each an ounce and half; Litharge half an ounce, with Hogs-grease, Oyl of Rue, and Wax, make a soft Oynment.*

When the Child is of Age and strong, make first universal evacuation with Senna, Rhubarb, Agaric; then take off the Scab with Sulphur two drams, Mustard half a dram, Stavifacre, Briony-roots, each a dram; Vinegar an ounce, Turpentine half an ounce, and Bears-grease. Or, beat Water-creffes with Hogs grease and apply it, the Scab will fall off in twenty four hours, continue it.

After the Scab is off, pull the hair out by the roots, with Instruments or Medicines; commonly they use a pitched Cap, and pull it off violently, which brings away the hair. Or, Take *Starch or Wheat-flour two ounces, Resin half an ounce, Boyl it in water for a Pultis, lay it upon the several Scalds, and let it stick some days, then pluck it off suddenly, Then use Emollients that correct the dry distemper.*

Also use things to take the excrements out that lye deep in the Skin. As, Take *roots of Althæa, Docks, Lilies, each an ounce, Mallows, Fumitory, Sage, each*
two

two handfull; boyl them in Lye, add Vingar, wash the head with it every day. Then,

Take Obstratium, Sulphur, each half an ounce; Oyl of Eggs an ounce, with Hogs-grease. After that, Take Briony and Dock-roots, and Elicampane-roots each an ounce; Fumitory, Celandine, Scabious, each two handfull; Camomil and Balme each a handfull; boyl them in Lye, and wash the Head twice a day therewith; or foment it, then rub the head with a course Cloth, or with Oyl of Staves-acre, or of Radish, till it grow red, to draw out the bad humours that lye deep.

Then use Tarr and Wax for a Ceret. Or, Take Sa't-peter an ounce, Oxymel an ounce and half. Or, Take quick Brimstone, an ounce, white Hellebore, Staves-acre, each two drams, with Hogs-grease.

It is not safe to use Arsenick, or Orpiment or Mercury, or other Poisons that corrode, because it is so near the brain.

C H A P. V.

Of P^tiriasis or breeding of Lice.

LICE are Creatures which breed in Cloaths that are constantly worn, but they are chiefly in Children from the excrements of the head.

All say, That filth and nastiness alone is the cause of Lice; but I think not, for filth alone cannot do it, without heat, for besides the first qualities, there is a hidden force in the matter by which it is disposed to produce a particular species; for Fleas and Worms will not breed of that matter which breeds Lice; so it is in Plants.

Heat is the helping cause which raiseth the seminal force, and brings it into act; and though the matter be putrid, it doth not work upon it, but as it is somewhat natural.

Excrements are not presently putrid, but there is in them a heat that can raise forming force; and though there is some putrefaction, yet it is not so great as to hinder the action; hence it is that Children and Women
that

that are hot and moist, have many Excrements that are fit to breed Lice.

Some meats breed Lice, as Figs by their fat juyce which doth naturally tend to the Skin, and varieties of meats and not cleansing nor combing. The place where Lice breed in Children is the skin of the Head, where they stick fast with the hair, especially if there be Scabs.

The signs are needles, they are manifest.

It is a filthy troublesom disease, many have them breed all over the Body, and some have died by them. Sometimes the Lice leave them when they are about to die.

To prevent breeding Lice, let Children eat no food of evil juyce, especially Figs; let the head be often combed and washed, and the matter purged that breeds them, with hot, dry, thin Medicines, that draw the matter out, and consume superfluous moisture.

Take heed of Mercury and Arsnic in Children, but make this Lotion. Take round Birthwort, Lupines, Pine and Cypress-leaves, each equal parts; boyl them. Or, Take Elicampagne-roots two ounces, Briony half an ounce, Beets, Mercury, Soap wort, each a handful; Lupines a dram, Niter half an ounce, boyl them for a Lotion; then use this Oyntment. Take Powder of Stavifacre three drams, of Lupines half an ounce, Agaric two drams, quick Sulphur a dram and half, Ox-gall half an ounce, with Oyl of Wormwood; there are stronger, as white Hellebore and Mercury; which are not safe.

C H A P. VI.

Hydrocephalus, or swelling of the Head.

WE speak of this in the water without the Skull; Hydrocephalus is from water gathered within the Skull, or in the Ventracles of the Brain; as when the Childs head in the Womb hangs down, or when the Brain is very moist.

A tumor from water contained in the Brain, is less and harder than when it is out of the Skull. *The Signs.*

It is harder to be cured than when it is gathered without the Skull, and is often *The Prognostic.* deadly.

There are many Medicines mentioned, that are good here to be used outwardly *The Cure.* and to the Nose and Ears. As, Take *Snails* in their shells thirty, *Mugwort*, each a handful, stamp, add *Camphire* a scruple, *Saffron* half a dram, with *Oyl* of *Chamomil*, make a *Pultis*. Snuff this water often: Take *Nutmegs*, *Cloves*, *Cubebs*, each a scruple; *Calamus*, *Frankincense-bark*, each half a dram; *Marjoram-water* three ounces; drop hot Oyls into the Ears. If in twenty days the water be not gone, open the Skull, and let out the water by degrees, and take heed of cold.

The tumor of wind in the Skin of the Head or Membranes of the Brain, is seldom without Water which breeds Wind

Use *Discussers* that make thin, a *Chamomil*, *Rue*, *Origan*, &c.

C H A P. VII.

Of Syriasis.

Tetra.
serm 4.
c. 13.

IT is from *Ætius*, a disease with a Fever, or an Inflammation of the Membranes and the Brain, so that there is hollownes of the Eyes and Fore head.

The Causes. It is from the flegmatick Blood that grows hot by putrefaction, and so becomes like choler. The remote causes are hot weather, and Milk full of Wind, from the evil diet of the Nurse. Such Milk will make the Child drunk, and cause the Inflammation.

The Signs. Heat of the Forehead, and hollownes there; rednes of Face, a Fever, driness, no Appetite, watching. The hollownes in the forepart of the Head, is where the Sagittal and Coronal sutures meet, for there the bones are Membranous, and grow at last hard.

The Prognostic. It is dangerous, and counted deadly among Women; and as often as this Bone or Membrane falls, there is a pit, and the Brain falls down, they commonly die in three days.

First, give a Clyster of Syrup of Roses or Violets, then Coolers, of the juyce and water of Lettice, Gourds, Melons; or apply a Pumpion split in two. But cool not the brain too much, anoint with Oyl of Roses. Or, Take Oyl of Roses half an ounce, Populeon an ounce, the white of an Egg, and of the Emulsion of cold Seeds drawn with Rose water two drams.

After the flux is stopt, and the inflammation abated, use Discussers. As, Take Oyl of Chamomil an ounce and half, of Dill ha'f an ounce, with the yolk of an Egg.

Let the Nurses diet be cooling, or the Milk be changed; let it not be vexed.

C H A P. VIII.

Of Frights in the Sleep.

H*ippocrates* saith this is often; the 3. *Aphor.* 24. cause is unclean vapors mixed with the animal Spirits that disturb them, and present horrible Objections to the fancy. They arise from the depraved concoction of the Stomach, in full feeding Children, that eat more than they can digest. These vapors ascend not only by the weasand, but by the Veins to the head. It comes often from worms also, or corrupt humors that gnaw the mouth of the Stomach.

They growl in their sleep, and twitch, *The Signs.* and being frightened out of sleep they cry, their breath is hot, and often stinking.

Cure it presently, for it is the fore-runner of an Epilepsie. *The Prognostic.*

Give good Milk and less, that the Stomach be not over charged. Let it not sleep presently after food, but carry it about, till it is in the bottom of the Stomach. Use Oyl of sweet Almonds, or Honey of Roses two spoonfuls to cleanse the Stomach. Then strengthen it with Magistery of Coral, or Confection of Hyacinths with Milk. Or, Take Magistery of Coral a dram, Diaplevers a scruple, with Sugar dissolved in Rose water an ounce, make *Rouls.* *The Cure.*

Anoint the Stomach with Oyl of Nard, Wormwood, Mints, Mastich, Nutmegs. If it be from a Fever, look to that; if from Worms, I shall after speak of it. Some hang Coral and Wolves-teeth about the Child's Neck.

C H A P. IX.

Of great Watching.

A Child new born sleeps more than he wakes, because his brain is very moist, and he used to sleep in the Womb. If you cannot make him sleep by singing or rocking, nor the like, it is a Disease.

Are divers in Men and Children; in these
The Causes. it is from Milk corrupt in the Stomach, from which sharp humors arise and disturb the Animal Spirits, and infect them; and if there be sad fancies, frights follow, of which before.

If it cries always, and cannot by any
The Signs. Art be made to sleep, it is a sign of a disease of watching, which is dangerous, because Children use to sleep much. And hence come Catarrhs, Convulsions, Driness, and Fevers.

The bad Milk must be amended, and
The Cure. the corrupt meat prevented. If it be
 1. *De tuen.* from a Fever or Pain, remove them. *Galen* adviseth you often to change the bed
 c. 1. and place. Sleeping Medicines are not safe, but hurt, but are rather to be given the Nurse moderately, as sweet Almonds, Lettice, Poppy seeds.

Wash the Feet with Decoction of Dill-tops, Chamomil-flowers, Sage, Osiers, Vine leaves, Poppy heads. Cool not the head too much, nor use Narcotics. These are safe: Oyl of Dill to the Temples, Oyl of Roses, with Oyl of Nutmegs, with Poppy seed, Breast-Milk, Rose or Night shade-water with Saffron.

In great driness of the Brain, let the covering of the Cradles-head be wet.

C H A P. X.

Of Epilepsie and Convulsion.

IT is either by consent from parts below, when the Milk corrupts in the Stomach, or from an ill quality in it from the Nurses bad diet, or from Worms in the Guts, or from Vapours, from bad humors that twitch the Membranes of the Brain, as in the Meazels and small Pox.

It is sometimes from the Brain first, as when the humors are bred in the Brain that cause it, either from the Parents, or from Distemper, or bad Diet.

It may come from Tooth ach also, when the Brain consents, and from a sudden fright.

It is manifest. You shall know by the *The Signs.* signs of the disease, whether it comes from bad Milk, Worms or Teeth. If from a fright, the People will tell you. If these all are absent, it is certain that the Brain is first affected.

It is a great disease, and kills for the most part young Children. But when in older, *The Prog-* and it comes at a distance, it vanisheth by *stic.* age. If it come with Pox or Meazles, it *Hippo. 58.* ceaseth when they come forth, if Nature *Aph. 7.* be strong enough.

Give this Powder to prevent it, to a *The Cure.* Child as soon as it is born. Take Male *Piony-roots gathered in the decrease of the Moon a scruple; Magistery of Coral half a scruple, with Leaf-gold make a Powder.* Or, Take *Piony-roots a dram, Piony-seeds, Mistletoe of the Oak, Elkes-hoof, Mans-Skull, Amber each a scruple, Musk two grains; make a Powder.*

The Florentins burn behind in the *Lib. 3. c. 25.* head to dry the Brain; and Celsus *Lib. 3. c. 13.* saith, It is the Remedy. *Aegineta* saith, That Children cannot endure such cruelty, for the pain and watching would kill them. See *Sylvaticus.*

*Sylvatic. con-
tra. 37.*

The best part of the Cure is the Nurses diet, which must not be disorderd. If it be from corrupt Milk, provoke vomit, thus; hold down the Tongue, and put a quill dipt in sweet Almonds down the Throat.

If it comes from Worms, give things that kill Worms, with Piony-roots, and the like. If there be a Fever, respect that also. Give Coral, Smarag'd and Elkes hoof.

In the fit give Epileptic water, as Lavender water, and rub with Oyl of Amber; or hang a Piony-root, Elkes-hoof, or Smaragd about the Neck.

Of a Convulsion.

This is when the Brain labours to cast out what troubles it. The matter is in the marrow of the back, and fountain of the Nerves. It is a stubborn disease, and often kills.

In the Fit, wash the Body, especially the back bone, with decoction of Althæa, Lilly-roots, Piony, Chamomil flowers. And anoint with Mans and Goose-grease, Oyl of Worms. Orris, Lilies, Foxes, Turpentine, Mastich, Storax, Calamint. The Sun-flower is good boyled in water, for to wash the Child.

*Ex Paulo
Ægineta.*

C H A P. XI.

Of Strabismus, or Squint Eyes.

THIS is when they lie in the Cradle with their head from the light, or on one side, and they still look towards the light, which causeth distortion of the Eyes, or it may come from the Epilepsie, or by Birth.

If by Birth, it is not curable nor, if it come from an Epilepsie. If it come from custom and be new, it is curable.

*The Prog-
nostic.*

The Cure.

Lib. 1. part.

3. c. 43.

You must put a Candle on the contrary side, or a Picture, so long till the Eyes come to be right.

C H A P.

C H A P. XII.

Of pain in the Ears, Inflammation, Moisture,
Ulcers and Worms.

OF these in the first Book. But here we shall speak of Infants: The Brain in them is very moist, and hath many excrements which Nature cannot send out at its proper passages; these get often to the Ears, and cause pain, and flux of Blood, with inflammation and matter with pain.

In Children pain and inflammation are *The Signs.* hard to be known, they cannot relate it, only it is known by constant crying and feeling their Ears, and will not let others touch them; sometimes the parts about the Ears are red.

It is dangerous, because it brings watching and Epilepsie; the moisture breeds worms there, and fouls the spongy bones, and at length deafness incurable. *The Prognostic.*

*Hip. 1.
prog. c. 16.*

Presently allay the pain, but Children must not have strong remedies. Only use warm Milk about the Ears, Oyl of Violets, or the Decoction of Poppy-tops. To take away moisture, use Honey of Roses, and *Aqua Mellis*, to be dropt into the Ears. Or, Take *Virgins Honey* half an ounce, red Wine two ounces, *Allum, Saffron, Salt peter*, each a dram; mix them at the fire. Or drop in Hemp-seed Oyl with a little Wine. *The Cure.*

C H A P. XIII.

Of the Thrush, Bladders in the Gums, and inflammation of the Tonfils.

THese are from bad Milk, or from foul humours in the stomach, for the mouth is tender, and cannot endure the sharp Milk, nor the vapors from the stomach, because the coat is the same as in *Lib. 2. Pars. 1. Cap. 18.*

The bladders in the gums are thus cured. Take *Lintils husked, powder them, lay it upon the gums.* Or, Take *Melium in flour half an ounce, with Oyl of Roses make a Liniment.*

The inflammation of the Tonfils is more from eleven to thirteen, for then the parts are harder, and hold the humors longer, and they cannot sweat out.

For Cure, keep the Belly loose by *Cly-Hippo.* fters, or the like; use Repellers at first
Apbor. 26. then Resolvers with Repellers, and at last Resolvers alone, but not too hot; in age,
Lib. 2. Gargles are best: in Infants anoint with
Par. 1. Honey of Roses, Mirtles, Pomegranter.
cap. 22. Diamoron inwardly, outwardly, use Oyl of sweet Almonds, Chamomil, St. John's wort, &c.

C H A P. XIV.

Of Breeding of Teeth.

THIS is a necessary evil in all Children, and very great, by reason of the variety of Symytoms joyned with it. It is about the seventh Month, first the fore-teeth, then the Eye teeth, and last of all the Grinders. First they feel an itching in their Gums, then they are pierced as with a needle, and picked by the sharp bones, whence is great pain, watching and inflammation of Gums, Fever, loothness and convulsions, especially when they breed their Eye-teeth. First,

First, it is known by the usual time, as *The Signs* the beginning of the seventh month. 2. Also they put their fingers in their mouths to allay pain. 3. They hold the Nipple faster than before. 4. The Gum is white where the tooth begins to come, and there are divers Symptoms mentioned before. The Fever that follows breeding of teeth, comes from Cholerick humors inflamed by watching, pain and heat.

The longer teeth are breeding, the greater the danger, so that many die of Fevers or Convulsions. They are best that have their Belly loose: These have no Convulsion, and a Fever consumes the humors. *The Prognostick.*

Hard breeding of teeth is from thickness of the gums; therefore mollifie and loosen them, rub them with your finger dipt in Butter and Honey, or a Virgin Wax candle is to be chewed upon. Or anoint with Mucilage or Quinces made with Mallow-water, or with the brains of a Hare. Foment the Cheek with the decoction of Althaea and Chamomil flowers, and Dill, or with juyce of Mallows, and fresh Butter. *The Cure.*

If the gums are inflamed, add juyce of Night-shade and Lettice. Let the Nurse keep a temperate diet inclining to cold, as Barly broaths, or Water grewel, rear Eggs, Prunes, Lettice, Endive. Avoid salt, sharp, biting and peppered meats and Wine.

CHAP. XV.

Of Loosening of the Tongue, and of the Frog.

When the Tongue is tyed, they cannot freely suck. This must be done by skillful Artifts; or use this Liniment. Take clarified Honey, and boyl it up gently till it may be powdered. Then take yolks of hard Eggs dried in a glass in an Oven, till they may be powdered, a dram, Frankincense and Mastich, each a scruple; burnt Allom six grains, with Honey of Roses make a Liniment. *Q 2* The

The Frog is when the Veins under the Tongue are filled with bad Blood ; and if flegm sweat out, and stick in the passages, there is a tumor like Mushrooms which causeth stammering. It is cured thus: Take Cuttle-bone, Sal-gem, Pepper, each a dram; burnt Sponge three drams, make a Powder, or with Honey a Liniment: Rub under the Tongue. Lay under the chin a Plaster of Goose dung and Honey boiled in Wine, till the Wine be consumed.

C H A P. XVI.

Of Catarrh Cough, and difficult Breathing.

Lib. 1. Par.
2. c. 34

VWE have spoken of these before, but because Hippocrates reckons them in Childrens Diseases, I shall touch upon them.

The general cause of a Catarrh in a Child, is a moist brain, and much Milk that burdens the Stomach, from whence many Vapours fill the Brain; and if the Brain be full of excrements, it is easily dissolved or melted, either by heat or cold, and goes to the nose, Jaws or lungs, which cause a Cough or Asthma. Moreover, much food makes crudities in the first passages, and flegmatic Blood is bred of crudity and thick chyle in the Liver. This is sent by the arterial Vein into the lungs, and pressing the Bronchia or Pipes of the lungs, causeth difficult breathing and Asthma.

It is known to be from a hot humor if
The Signs. it be thin, they often sneeze, the face is red, and the jaws; the breath is short, and the Nurse finds it in her Nipples. If difficulty of breathing come from the head, there will be cough and shorting in breathing, and a noise in the Lungs, when the air passeth not freely through them. If it come from the parts below, there is neither Catarrh nor Cough, but hard, as about the Liver, and a tumor.

In

In Children a great Catarrh with short *The Prog-*
breath is hard to be cured, because they *nostick.*
cannot take Physick.

First, let it and the Nurse keep a good diet, *The Cure.*
fill not the stomach with Milk nor other diet;
but let the Nurse forbear sharp, salt, peppered, sower things;
and things that fill the head with vapors. And give her
a Pectoral Decoction: Take Figs, Jujubes, each ten,
Sebestens thirty, Raisens stoned ten drams, Liguorists
two drams, Maiden-hair, Hyssop, Violets, each half an
ounce; boyl them in three pints of Water, to the consump-
tion of the third part. Let her take six ounces every
Morning.

Keep the Belly open with Syrup of Roses, or Cassia,
or a Clyster; with Oyl of sweet Almonds, with Sugar-
candy, or juyce of Fennel, with Milk, or hold down the
Tongue, and provoke Vomiting.

Give Syrup of Jujubes, Maiden hair. If the Matter
be thick give Syrup of Hyssop, or Horsehound, or an
Emulsion of Oyl of sweet Almonds, Pine nuts, Scabi-
ous-water. Or give a Lohoch of Diaireos, Diatraga-
canth frigid, Penides, with Syrup of Jujubes.

If it be hot, give Emulsions of the four great cold Seeds,
with Mallows, Pellitory, with Diatragacanth frigid.

To dry up the matter, lay outwardly a stupe of
Hemp hot, and sprinkled with powder of red Roses and
Frankincense. Apply Basil and Majoram to the Nose, to
make it sneeze.

C H A P. XVII.

Of the Hickets.

IT comes from corruption of the food in the stomach
or from Milk filling it, or from cold air: these hurt
the expulsive faculty, and it is stirred up to expel what
is hurtful.

If it come from repletion of Milk, the *The Signs.*
Belly swells, and there is vomiting after. If
from corruption of Milk, the Nurse hath bad Milk:

The Child crys, and is pained, and the excrements smell of stinking Milk.

The Prog- nostic. Hickers is commonly not dangerous in Children, and cease when the cause is taken away. If it be from a vehement cause, and goes to the Nerves, there follows a convulsion, or Epilepsie and Death.

That from corruption of nourishment is cured by Vomit, with a Feather dipt in Oyl, to tickle the throat; then strengthen the Stomach with hot things. As Syrup of Mints, Bettony, and foment it with decoction of Mints, Organ, Wormwood; then anoint with Oyl of Mints, Mastich, Dill. Or, Take *Mastich an ounce, Frankincense; Dill seed each two drams; Cummin-seed a dram, with juyce of Mints and Flax, apply them to the Stomach.*

There is a Disease like the Hickers in Children from anger or grief, when the Spirits are much stirred, and run from the Heart to the Diaphragma forceably, and hinder or stop the Breath. Sometimes they have a shrill Voice, the Spirits suddenly breaking forth; but when the Passion ceaseth, this Symptom ceaseth.

CHAP. XVIII.

Of Vomiting.

IT is from too much Milk or Bad-milk, or from flegm that falls from the Head to the Stomach; but this is seldom in Children. It is often from a moist loose Stomach: For as driness retains, so looseness lets go.

The Cure. If it be from much Milk, they are better after vomiting. If it be from corruption of Milk, that which is vomited is yellow, green, or otherwise ill coloured, and stinking: Worms are known by their Signs.

The Prog- nostic. It is for the most part without danger in Children; and they that Vomit from their Birth, are the lustiest, for the Stomach being

ing not used to meat, and Milk being taken too much oftentimes crudities are easily bred, or the Milk is corrupted; and it is better to Vomit these up, than keep them in. If Vomiting last long, it causeth Atrophy.

When it is from too much Milk, give it less; if it be from corrupt Milk, amend it, *The Cure*, as I shewed. Cleanse the Child with Honey of Roses; and strengthen the Stomach with Syrup of Mints, Quinces. Or, Take *wood-Aloes*, Coral, *Mastich*, each half a dram; *Galangal* half a scruple, with Syrup of Quinces make a Linctus.

If the humor be sharp and hot, give Syrup of Pomegranates, Currans, Coral.

Apply to the Belly the Plaister of Bread, the Stomach-Cerot, or Bread dipt in Wine hot. Or, Take Oyl of *Mastich*, Quinces, Mints, *Wormwood*, each half an ounce; of Nutmegs by expression half a dram, Chymical Oyl of Mints three drops. Coral hath an occult propriety, therefore it is hung about their Necks.

C H A P. XIX:

Of the Torments or Pains of the Belly.

IT is often with the flux of the Belly, and from Milk alone that breeds Wind and sharp humors. When it is corrupted, it gets to the Guts, and causeth a gnawing pain: Worms staying in the Guts, do the same.

They cry continually, hate the Breast, and *The Cure* tofs to and fro. If it be from Wind, it ceaseth, sometimes the Belly swells, and they break Wind. If it be from humors, it is constant: If it be tough flegm, the Belly is bound, and the dung is slimy. If it be sharp, there is a Flux yellow and green. If from Worms, there are signs of them, and of crudities and Wind.

If this pain lasts long, they are weak, or have Convulsions or Epilepsie, it is *The Prog-* worse than from corrupt Milk and worms, *nostia*. and is dangerous.

If it be from crude humors and Wind, give
The Cure. a Clyster. Take Pellitory, Chamomil-
 flowers, each a handfull, boil them in
 Chicken-broth, two, three or four ounces, and Honey of
 Roses an ounce, with the yolk of an Egg make a Clyster.
 This may be given safely to a Child of two months old.
 Or give Oyl of sweet Almonds, with Sugar-
 Heur. met. candy, and a scruple of Anniseeds; it
 ad prax. purgeth new born Babes from green Cho-
 l. 2. c. 26. ler and stinking flegm. If it be given
 with Sugar Pap, it allays the crying pains
 of the Belly.

Anoint the Belly with Oyl of Dill or lay Pellitory
 stampd with Oyl of Chamomil to the Belly. Or, Take
 Chamomil-flowers, Dill-tops each a handfull; Fœnu-
 greek and Linseed, each half an ounce; boil them in
 wine, foment the Belly twice a day before meat.

If pain be from corrupt Milk that is sharp, give Sy-
 rup of Roses, or Honey of Roses, or Syrup of Suceory,
 with Rhubarb, or a Clyster of the Decoction of Bran,
 Pellitory, with Syrup of Roses.

And use outwardly Oil of Roses, Dill and Chamomil.

C H A P. XX.

Of puffing up of the Belly and Hypochondria.

When they suck too much, the Belly is swelled
 under the ribs, for want of concoction, and
 there are crudities in the Stomach and Mind, and also in
 the parts adjacent.

The Signs. The Hypochondria, are hard, and puf-
 fed up, and there is straitness in the mouth
 of the Stomach, and short breath.

The Prog- It is easily cured with good Diet.

nostick. Give a thinner Diet, that the crudities
The Cure. may be concocted. Give no fresh nourish-
 ment till the first be digested, then give
 Honey of Roses to purge, or the Decoction of Car-
 diaca, which is good for the Heart and Mouth of
 the Stomach: It opens Obstructions, and cleanseth
 flegm.

flegm. Or powder of Piony roots, Cummin-seed, Jesamine; or make it up with Honey, Oyl of sweet Almonds or Sugar for a Liniment. Foment the sides with the Decoction of Cardiacs, Chamomil flowers and Cummin-seed.

CHAP. XXI.

Of the flux of the Belly.

IT is, 1. From breeding of Teeth, with a Fever commonly, and the concoction is hindred, and the nourishment corrupted. 2. From much watching. 3. From pain. 4. From stirring of the humors by a Fever. 5. When they suck or drink too much in a Fever. Sometimes they have a flux without breeding of teeth, from outward cold in the guts or stomach, that hinders concoction.

If it be from teeth, it is known by the signs in breeding of teeth: if from external cold, there are signs of no other Causes. If from a humor flowing from the head, there are signs of a Catarrh, and the excrements are frothy. If Crude humors are voided, there is wind, belching, and flegmatic excrements. If they be yellow, green, and stink, the flux is from a hot and sharp humor.

It is best in breeding of teeth, when the Belly is loose; but if it be too great, and you fear Atrophy, it must be stopt: if black excrements are voided with a Fever, it is bad.

The Signs.

The Prognostic.

Hip. lib. de dentitio.

The Cure.

A sucking Child needs not cure so much as the Nurse; you must chiefly observe the condition of the milk, and mend it, if not change the Nurse, and let her not eat green fruit, and things of hard concoction. If the Child suck not, take away the causes of the flux, with purges that bind after: as Syrup of Honey of Roses, or a Clyster. Take the decoction of Miliun, Myrobalans. each two or three ounces;

Q. 5.

with

With an ounce or two of Syrup of Roses make a Clyster. After cleansing, if the cause be hot, give Syrup of dried Roses, Quinces, Mirtles, Coral, Currans, or the Powder of Diamargariton, Coral, Mastich, Hearts-horn, red Roses, or powder of Mirtles, with a little Sanguis Draconis.

Anoint with Oyl of Roses, Mirtles, Mastich; Or, Take red Roses an ounce, Mirtles, Mastich, each two drams; with Oyl of Mirtles and Wax, make an Oynment. Or, Take red Roses, Moulin, each a handfull; Cypress-roots two drams, make a Bag, boyl it in red wine, apply it to the belly: or use the Plaister of Bread or Stomach-Oynment.

If the cause be cold, and excrements white, give Syrup of Mastich and Quinces, with Mint-water.

Lib. 3 par 2. Use outwardly Mints, Mastich, Cummin. *As, Take Rose seeds an ounce, Cummin, Anniseeds, each two drams; with Oyl of Mastich, Wormwood and Wax make an Oynment.*
cap. 5. & 6.

CHAP. XXII.

Of Binding of the Belly.

IT is from a cold and dry distemper of the Guts from Birth in some. 2. From slimy flegm that wraps the dung which sticks in the Guts. This is from bad Milk, when the Nurse eats gross food, slimy and astringent, or drinks little. 3 It is from a hot distemper of the Kidnies or Liver, that dries the excrements. 4. It is when choler doth not stir up the Guts to expel.

If it be from a dry distemper of the Guts, *The Signs.* it is hard to be cured; if it be from slimy flegm, the dung is wrapt in it. If choler comes not to the Guts to proveke them to stool, the dung is white, and the Body yellow.

It is best in Children to have a loose belly, *The Prognostic.* and they are more healthfull; for if it be bound, the belly is pained, and there is a head-ach.

First take away the cause; if it be from *Hippo 2. Aph. 35. The Cure.* a hot distemper of any bowell, or dry, wash the Child often, to moisten and cool it in a Bath of Succory and Lettuce boyled. In a cold distemper use hot for the Stomach, and in dry, use moist things, as Oyl of Lilies, Dialthæa, Hens-grease, Butter. Let the Nurse avoid astringent Meats, as Quinces, Medlars, Beans, and use Emollients. If the Child be big, give Juyce or Decoction of Coleworts, with a little Salt and Honey. If it be from slimy flegm, give Honey to Syrup of Roses. Correct the Hot distemper of the Liver and Reins, with Syrup of Violets, and Emulsions of the four great cold Seeds. If choler come not from the Gall to the Guts, give the Decoction of Grass roots Fennel, Sparagus, Maidenhair.

Give Clysters to cut and cleanse tough Flegm. As, Take *Althæa roots, Mallows, Pellitory, each half a handfull; Fanugreek and Linseed, each a dram; Chamomil flowers a pugil; boyl, and to three or six ounces add three dram of Cassia, Oyl an ounce, and the yolk of an Egg.*

To the Navel, apply Hens-grease, an Ox gall. Or, Take *Aloes two drams, Ox-gall a dram, Scamony a scruple; with Butter make an Oyntment.* Fill a Walnut shell with it, and apply it to the Navel. Anoint the Belly with Emollients. Take *fresh Butter, Goose and Hens-grease, each half an ounce; Oyl of sweet-Almonds and Linseed, each two drams; Veal marrow, Dialthæa, each two drams; with Wax make an Oyntment; Bran and juyce of Danewort make a loosning Cataplasme for the Belly.* Only keep it from the Stomach, as you must do other Cataplasms.

C H A P. XXIII.

Of the Worms.

*Ex Authore lib.
4. de morb.*

IT is observed that Children have had Worms in their Mothers Belly, and voided them after they were born. But they are chiefly bred by mixing Milk with other meats in a hot and moist Constitution, and from sweet meats which Worms love, and Summer-fruits; they are round and long, or broad and little.

Besides what is said in *Lib. 3. Part. 2.*
The Signs. Sect. 2. Cap. 5. Worms are known to be in a body, when there is much spittle, and a stinking breath, troublesome sleep, gnashing of teeth, crying and bawling; a dry cough, loathing, vomiting, hiccups, want of appetite, or too much thirst, a belly swelled, or bound, or too loose, thick white Urin with pain, when the belly is empty, and the Worms want food. There is a cold sweat over the face, and a high colour, with sudden paleness; sometimes a Fever and Convulsion which ceaseth presently. These are signs of round worms rather than of the flat.

The Prognostic. Infants are often long troubled with Worms without any great inconvenience, sometimes there are great Symptoms. The long round Worms are worst, and have eaten sometimes the guts and belly through; with a Fever they are more dangerous; few are better than many, and small than great; white are better than those of other colours. The other Prognosticks are mentioned in other places.

Preservation.

It is better to prevent the breeding of Worms, than to expel them, by eating of meats of good juyce, with Oranges and Pomegranates, and avoiding sweet, fat and slimy meats, flesh, Milk and Summer-fruits, and Figs.

Figs. Drink thin Wine, and Grass and Sorrel-water with it, and with powder of Harts-horn.

Let the belly be kept loose, with Clysters for Children; or give the Decoction of Sebestens before meat, or of Wormwood and Scordium; but Children will not take bitter things; therefore give grass-water and Juyce of Lemmons or Citrons, or a drop or two of Spirit of Vitriol.

When you know by the signs, that there are Worms, kill and repell them with Pow- *The Cure.*
der of Coralline, Wormseed, Harts-horn, or eight grains of Mercurius dulcis. Infuse them a night in Grass-water, and cast away the substance of the Mercury and give the Water. Or, Take *Wormseed two drams, Coralline, Harts-horn prepared, each a dram; roots of Piony, Dittany, Magistery of Coral, each a scruple; make a powder, or give the Essence of Peach-flowers, or the Decoction of Fern water half an ounce, or an ounce.* If there be a Fever, use colder, as juyce of Limons, Pomegranates, Oranges, Vinegar, Harts-horn, Bezoar, Confection of Hyacinth, or this Potion; Take *Grass-water four ounces, Syrup of Juyce of Citrons an ounce, of Violets half an ounce, Spirit of Vitriol two drops, give two spoonfuls.*

Give bitter things at the mouth, and sweet at the fundament, as a Clyster of Milk. Or Take *Raisins ten, Figs seven, boyl them in water, take of it four ounces, add Sugar an ounce and half, make a Clyster.* Use varieties, that the Worms may not be too familiar with one.

Apply Peach-leaves to the Navel bruised for a Cataplasm of Ox-gall, Wormwood and St. Johns-wort. Or, The Powder of Wormwood, Gith, Century, Wormseed, Lupines, each half an ounce; with Oyl of Wormwood, and Wax half an ounce; make an Oyntment. Or, Take Treacle half an ounce, with juyce of Wormwood apply it to the Navel: or make a Bath of Peach-leaves and Wormwood, put the Child into it up to the Navel. If there be a Fever, use colder things mentioned.

C H A P. XXIV.

Of the Rupture.

IT is from the Peritonæum loose or broken, when the small guts fall into the cods, from crying, cough, straining at stool, and from vehement motion, or a fall. Sometimes the Peritonæum is well, and a water falls from the belly into the cods.

The tumor is visible: if it be from a gut,
The Signs. it is in one part only, as the right or left, and it may be felt, and the hole also through which it fell. If from water, it is even all over, and there was no cause of other Rupture.

It is easier cured in Infants than in elder
The Prog- persons, for it is safer, but worse than that
nostis. of water, which goes away of it self when the water is consumed.

The Cure. Let the belly be kept open, let not the Child cry. Avoid vehement motion, lay him upon his back, and thrust it up gently, and apply this Plaster. Take *Lambs-tongue*, *Sanicle*, each half an ounce; *Lentill*, and *Lupines*, and red *Roses* in Powder, each two drams; *Frankincense* a dram, *Allum* half a dram, with the white of an Egg. Or, Take *Frankincense*, *Cypress-nuts*, *Aloes*, *Acacia*, each two drams, *Mirr*h a dram, with *Izinglafs* make a Paister. Or apply *Gum Elemi* steeped in *Vinegar*, till there be a Cream at the top, and with Oyl of Eggs, make a Cerot.

Inwardly, Take *Sanicle*, *Lambs-tongue*, each half a handful; *Agrimony* a handful, *Comphry* the greater half an ounce, boyl them to a pint strained, add Sugar give it often. Or give Powder of *Moose-ear*, or *Moonwort* with Wine.

If it be from water anoint with Oyl of Elder, Bayes, Rue, or apply a Cataplasim of Powder of Beans, *Fœnugreek*, Linseed, Chamomil-flowers, Cummin-seeds, with these Oyls.

C H A P. XXV.

Of sticking out of the Navel.

IT is without Inflammation. 1. When it was not well tyed, and too much left that sticks out. 2. When the Peritonæum is loose, and bath water or wind in it, from crying or coughing. 3. When the Navel is ulcerated and the guts fall into it: this is called properly *Exomphalon*.

The Navel yields to the touch, but in an inflammation, it is hard; there is neither heat nor redness, and it lasts longer than an Inflammation.

If the Navel was not well cut, there will *The Signs*. be too great a quantity; if the Peritonæum be not broken, but loose, the Navel starts not much out, and is not greater by crying; if it be broken, the tumor scarce appears when he lyes upon his Back, but it increaseth by crying or walking.

If the Midwife did not cut the Navel well, *The Prognostic*. it is more troublesome than dangerous. If it be too large or ulcerated, at first it is easily cured, but afterwards it may cause a deadly Iliack passion, when the guts that fall in, are inflamed.

When the Peritonæum is loose, wind stretcheth the Navel; then use a Cata- *The Cure*. plasm of Cummin, Bayberries, and Lupines powdered in red Wine, or a Bag of Cummin and Spike boyled in red Wine. Then lay on an Astringent, and roul it.

If the Peritonæum be broken, first put in the gut, then bind it close, after you have laid on Astringent Powders. Or, Take powder of Cypress nuts, Frankincense, Myrrh, Mastich, Sarcocol, Allum, Izing-glass, each a dram; with the whites of Eggs make a Pultis, and give Medicines against Ruptures.

C H A P. XXVI.

Of Inflammation of the Navel.

IT is from pain, when it is not well tied, that draws blood to it. There is redness, hardness, heat and beating. If it turns to an Impostume, and

*The Progno-
stick.*

The Cure.

breaks, the Guts come forth, and the Child usually dies. First abate pain. Take *Mallows boiled and stamp two ounces, Barley meal half an ounce, Lupines, Fænu-
greek, each two drams; with Oyl of Roses make a Cataplasin.* To repel Blood. Take *Frankincense a dram, Acacia, Fleabane seed, each half a dram; with the white of an Egg make a Cataplasin.* Hinder Suppuration as much as may be: But if it doth suppurate, Take *Turpentine half an ounce, the yolk of an Egg, and Oyl of Roses two ounces.*

C H A P. XXVII.

Of falling out of the Fundament.

VW HEN the Muscle that shuts the Arse-Hole is loose, the Fundament comes forth, the cause is moisture of the Muscles after a flux, or straining at stool, in Tenesmus or Needings, or when the Belly is bound.

The Signs. The People will tell you the causes, and you may see it.

*The Prog-
nostick.*

It is easily cured, when it is from straining at stool, if it have not been long out. If it be from great store of moisture, it is hard to be cured, especially if there be a looseness of the belly, for then Medicines cannot lie on.

The Cure.

First, put in up: If it be swollen, foment it with the decoction of *Mallows and Althæa*, or anoint with *Oyl of Lilies*, then keep it in with *Astringents*. As, Take *red Roses, Pomgranate-peels and
flowers.*

flowers, Cyprus nuts, each half an ounce; Sumach, Frankincense, Mastick, each two drams: Boyl them in red Wine, soment with a Sponge, then sprinkle on this Powder. Take red Roses and Pomegranate flowers, each half a dram; Frankincense, Mastick, each a dram; spread it upon a Clout, and lay it to the Fundament. See Lib. 3. Part. 2. Sect. 1. Cap. 6.

C H A P. XXVIII.

Of the Stone in the Bladder.

THE Stone in the Bladder is usually in Infants, as that of the Kidnies is in elder People. How it is cured, we shewed before. In Infants it is from gross unclean Milk made of tough meats; this too much taken in, causeth crudities fit to breed the Stone, or pap of Barley meal and Milk may cause it. There is also a weakness in the Liver and Stomach, when they do not separate unprofitable food, but much earthy juyce remains in the chyle that breeds Stones. Also a hot distemper in the Reins, by which the chyle is drawn to the Bladder; and if there be a native hereditary disposition to breed the Stone, an earthy part is in the humor, which makes the Urin thick; this is in bigger Boys more than in Infants.

They piss by drops, with itching and pain; the Urine is stopt often, and that which is pissed, is like clear water white, or like Milk or Whey: Sometimes Blood is pissed and the Yard often stands.

It increaseth daily, if it be not opposed and cannot be cured without cutting, which is dangerous for young or old.

Prevent the breeding of it when you see the least disposition to it. Let the Belly be always kept loose, and the Nurse eat no gross slimy food: Make a Bath of the decoction of Althæa, Mallows, Pelitory, Parsley, Dill, Fænugreek, Linseed, then anoint the

the Bladder with Althæa, Oyl of Lilies and Scorpions, and apply a Cataplasim of Pellitory, boyled with Oyl of Lilies.

A Powder. Take *Magistery of Crabs,*
Lib. 3. pra. eyes, white Amber, Goat-blood prepared,
decal. ves. each a scruple ; with Parsley-water, give
it often : Or give two drops of Spirit of Vitriol with
half a dram of Cyprus Turpentine.

C H A P. XXIX.

Of Difficulty and Stoppage of Urine.

THere are many causes in ripe age that are mentioned, but in Infants they are chiefly two causes, the thick humor that breeds the Stone, that makes a Strangury and Dysury ; and the Stone that stops the Bladder.

The Signs. It is voided by drops, and the Child cries, and the Urine is thick : You may try with the Catheter if there be a Stone.

*The Prog-
nositick.* If it be not presently cured, it turns to the Stone : And all natural evacuation in Children being stopt is dangerous.

It is as in the Stone, you must evacuate humors from the first passages with Honey of Roses, Cassia, Turpentine, foment and anoint as before with Grass-water, Rest-harrow, Dropwort-water and decoction of Red Pease. Or, Take the Blood of an Hare an ounce, Saxifrage-roots six drams, calcine them, give from a scruple to half a dram, with White-wine or Saxifrage-water.

C H A P. XXX.

Of not holding the Urine.

SOME pisse not only in their sleep, but always, because the Muscle that should close the Orifice of the Bladder is weak; and when much water pricks it, it suffers it to come forth: Sometimes a Stone in the Bladder hurts the sphincter, so that it cannot do its duty. The cause of weakness is a cold humor and moist, from gross tough meats, from gluttony, and the like.

It cannot be known in Infants, but it may *The Signs.* in elder Children, that know they ought not to pisse a bed.

If it come by custom, it turns to an habit, *The Prog-* or a disease, and is hard to be cured in ripe *nostic.* years; if it be from distemper, it's easie to be cured.

Alter the cold and moist Distemper, dry *The Cure.* and consume the flegm, let the Nurse have a hot drying diet with Sage, Hyssop, Marjoram, let not the Child drink much, keep the Belly soluble.

Outwardly anoint the Region of the Bladder with Oyl of Castus, Orris, and other driers; make a Bath of Sulphur, Allum, and Oak-leaves; or use Sulphur or Allum-baths; give this Powder. Take *Hogs-bladders burnt, roasted stones of a Hare, Cock's-throat roasted, each half a dram; Acorns two scruples, Nip, Mace, each a scruple, give half a dram with Oak-leaves water.* See Lib. 3. Part 8. Sect. 2 Cap. 6.

C H A P. XXXI.

Of Chafing in the Hips, called Intertrigo.

IT is the separation of the Scarf-skin from the true in the Hips, that causeth pain and inquietness.

The Causes. It is from sharp Piss, when the Clouts are not changed often: In such as are fat, to whom filth sticks easily.

The Signs. The skin is off, and it looks red.

The Prognostic. It is troublesome by reason of the pain, and causeth want of sleep and ulcerateth if it be not cured.

The Cure. Change the Clouts often, wash and cleanse the Child often, sprinkle on this fine Powder of Lithargy of Silver, seeds and leaves of Roses, burnt Allum and Frankincense, or anoint with white Oyntment and Diapompholigos.

C H A P. XXXII.

Of Leanness and Fascination.

Sometimes Children and Men grow lean: The Elder from Fevers, Consumptions, and other Diseases; but Children pine away, and the cause is not known, and though they eat and perform other actions, they are not nourished nor grow.

The Causes. The causes of Consumption in Infants, are little or bad Milk, by which no Blood is bred fit to nourish the Body, so that they thrive not till they change the Nurse.

The second is Worms that suck away the nourishment.

The third is Worms about the Body without, as in the Back, Arms, or Legs, and all parts, these are very small, and breed in Musculous parts, and stick in the skin, and never come wholly out, but after rubbing in Baths, they put forth their Heads like black hairs, and run in when they feel the cold air; they breed of slimy matter shut up in the capillar Veins, which turns to Worms from Transpiration hindered.

The

The fourth cause in the Opinion of People, is fascination or Witchcraft, either from the Eyes of Witches, or by Vapors, or by touch, or by words from a Witch : these are alledged by many Authors. I neither allow nor plainly deny all these ways of fascination, though it is not credible that a Child should Suffer by words or looks only. I deny not but Diseases may be sent from sick Bodies to others, as the Leprosie, the *French Pox*, Consumption, and the like, and may infect Infants. And I believe that they may be hurt by Witches and malicious Persons, by the help of the Devil and God's Permission, as *Basil* the Great writeth; *Bas. in* for wicked People make a League with the *invidia.* Devil that they may hurt such as they look enviously and angrily upon. And I add one thing. A habit of Body that is grown very excellent, is in most danger, as *Hippocrates* saith, When Children come to be very healthful and fair, they fall suddenly into a disease, and the Vulgar not knowing the cause of it, impute it to Witchcraft.

The signs of the causes, if they be lean from *The Signs.* a Fever or other Disease, it is easily known.

If these causes be not, view the Nurse's Milk; whether little, or her Breasts flag without Milk, and that is the cause of leanness in the Child, if she have Milk, see if it be not hot and dry, and cholerick. And consider her Constitution. If the Milk be blameless, see if it be not from Worms either in the Guts or in the skin; the Worms in the skin are known by putting the Child into a Bath and rubbing it, especially on the back with the hand, and with Honey and Bread, and then you shall see little ash-coloured or black hairs come out of the skin.

If there be no outward nor inward cause, you may suspect a venomous Vapor or Witchcraft.

If it be for want of Milk, change the *The Prog-* Nurse. If it be from Worms in the skin, *nostick.* it is not hard to be cured; if it be from an occult Quality or from Witchcraft, it is hard to be cured, cause we know not the nature of the malignity.

The Cure. If the Nurse have any Disease, or be contrary to the Constitution of the Child, change her, kill and cast out the Worms. If it be from Worms in the back, rub it, and anoint it with Honey and Wheat-bread, and when their Heads come forth, kill them with a Razor or crust of bread. Do this often.

There are many superstitious things carried about against Witchcraft; some hang Amber and Coral about the Child's Neck, nor is it impossible that Plants and Gems should have power against Witchcraft. As, Briony root, and Elks hoof are good against the Epilepsie; also there are Amulets against other Diseases.

If leanness be from a dry distemper of the whole Body there is no better Remedy than often bathing in decoction of Mallows, Althæa, Brank-ursine, Sheeps-heads, and the like, and anoint after with the Oyl of sweet Almonds.

If he be hot and dry, add to the Bath Lettice, Endive, Violets, Poppy-heads, and anoint after with Oyl of Roses and Violets.

FINIS.
